

ABSTRACT

This study began with the urgent crisis of the comparative lack of lay-equipping process in Korean churches today. The traditional churches in Korea, which are hierarchical, institutionalized, and clergy-driven, generally do not have a well-organized sequential process for equipping the laity. As a result, in these traditional churches, lay people remain as bystanders, subordinates, and receivers of ministry, rather than becoming creative partakers in ministry. In contrast, some churches in Korea are focusing on lay development through well-organized sequential phases and are deploying equipped lay people in various ministries according to their spiritual gifts. These churches are called “equipping churches.”

This study confines itself to researching equipping churches in Korea by asking the following questions. (1) What do the pastors of equipping churches know about developing the laity for ministry and leadership? (2) How do equipping churches develop lay people for ministry and leadership, and how do equipped lay leaders lead various ministries? (3) How do lay people change and become partners-in-ministry and committed lay leaders through a lay-equipping process? How can their changes be characterized? (4) How are laity’s partnership (dimensions of respect, trust, and sense of obligation in relationship) and commitment (dimensions of identification, loyalty, pride, and sense of involvement) changed through a lay-equipping process? (5) What are essential qualities that shape the equipping church?

Chapter 2 expounds the theoretical perspectives informing lay development for ministry and leadership, used to interpret the data collected from the research: Theology of the laity, the church growth perspective on the laity and lay ministry,

theory of centered and bounded sets, the delegation and deployment principles, organizational commitment, leader-member exchange theory, and relationship-based leadership are described.

This study uses both qualitative and quantitative methodologies. From the case studies and interviews with thirteen Protestant church pastors and thirteen lay leaders, this study uncovers ten characteristic commonalities shared by equipping church pastors regarding lay development and lay ministry (Chapter 3), and ten characteristics of equipped lay leaders (Chapter 4). The analysis of survey responses from 356 lay people reveals that lay people change and become partners-in-ministry and committed lay leaders through a lay-equipping process. The research results provide solid statistical evidence that laity's partnerships and commitment are changed through a lay-equipping process (Chapter 5).

Chapter 6 concludes this study by discussing its missiological implications for Korean churches, recommendations for further study, and final remarks. In particular, this chapter presents an overarching conclusion from this study, "Five Pillars of the Equipping Church," that is, five essential qualities that shape the equipping church: (1) Equipping pastor, (2) Equipping process, (3) Equipped lay leaders, (4) Shared ministry, and (5) *Laos-Driven Structure*.

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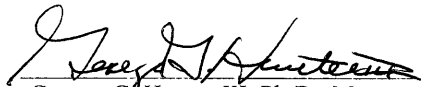
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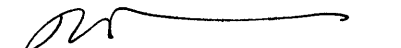
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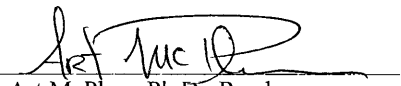
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CHAPTER 1

THE PROBLEM OF UNDER-DEPLOYED LAITY IN KOREAN CHURCHES

In *The Other Six Days* (1999) Paul Stevens observes that there are two classes of people in the church today: laity who receive ministry and clergy who give it. He contends, however, that the Bible depicts only one group of God's people (*λαός θεοῦ*) with leaders among them (Stevens 1999, 26). It is distinctively different from *idiotes* (*ἰδιώτης*) meaning "one who has no professional knowledge" (Liddell and Scott ed. 1996, 819). Even though *kleros* (*κλήρος* – Greek for lot, legacy or inheritance) from which the English word "clergy" stems, was used in the early church, it belonged to the same people of God (*λαός θεοῦ*). In the early church, therefore, there was one ministering people with leaders who were also members of the *laos* and who ministered to equip others for the work of the ministry (1999, 30).

However, by the end of the 1st century the significance of "*laos*" and "*laikos*" (the adjective of *laos* in Greek) had changed from its basic significance in the New Testament (Kraemer 1958, 50). Kraemer writes, "The main reason, apart from the profane use of the word in ancient society, is the emergence of an organized, duly ordained clergy as a closed "status" over against the "*laos*," the people, i.e. the ordinary congregation" (1958, 50).

Congar confirms that the first use of the word "lay person" as opposed to "priest" or "clergy" is found in a letter to the church at Corinth, written by Clement of Rome (Congar 1957, 2). He also observes that "the Latin translation of Clement's letter, dating from the first half of the second century, renders *λαϊκος* by *plebeius*,

one of the *plebs*, that is, of the Christian community. *Plebs* is constantly used in this sense by Tertullian and St Cyprian, and by later writers (1957, 2).

Based on his study, Kraemer contends, “Just because the biblical content and intent of the concepts “*laos*” and “*kleros*” is essentially different from the meaning “laity” and “clergy” have historically acquired, it is confusing to use these terms with their very distinct connotations for biblical categories” (1958, 52). For this reason, even though there emerges in the New Testament the notion of ordination of the leaders called “elder” (*πρεσβύτερος*), “bishop” (*ἐπίσκοπος*) or “overseer” (*ἐπίσκοπος*), all of these terms need to be understood basically in the category of people of God (*λαός θεοῦ*). That is, all the members of the church, whether clergy or laity, are people of God (*λαός θεοῦ*) who are called by God for His kingdom work.

In *Church for the Unchurched* (1996) and *Radical Outreach* (2003), George Hunter maintains that all people of God are called out from the world to join in ministry to one another and to the world. “The New Testament did not inflict upon us this artificial and tragic split between the clergy and the laity” (Hunter 1996, 121). This understanding suggests that all Christians are ministers who are gifted for God’s kingdom work. In *The Liberation of the Laity* (2000), Anne Rowthorn asserts that from the very beginning the laity served as the prime body from which ministry emerged, but its preeminent position has been lost since the 4th century. So even today, “the laity of the Church are a voiceless, sightless, powerless, invisible mass, badgered – however subtly – by the clergy into passivity and compliance and then criticized by those same clergy for being so” (Rowthorn 2000, 2). This status is the reason lay people need to be liberated once again. Rowthorn argues that until lay people regain

their full human status in the body of Christ and their spiritual gifts are gladly received for ministry, the Church cannot become the truly liberating force in the world (2000, 22).

Howard Snyder also points out in *The Community of the King* (2004) that the biblical pattern of leadership and ministry does not show any rigid distinction between clergy and laity (Snyder 2004, 112). Both groups were considered as *λαός θεοῦ* (people of God) and worked together in ministry. For these reasons, distinguishing clergy from laity ontologically is not biblically faithful. Any difference between clergy and laity is functional, according to individuals' spiritual gifts and tasks. They are all ministers of God who participated in God's work.

One of the most critical problems in Korean churches today is that they are extremely clergy-driven. Bong Ho Sohn criticizes the authoritarianism of the clergy and clericalism in the Korean church (Sohn 1988, 125-137). Dong Gill Kim also points out the unbiblical aspect of the dichotomy between the clergy and the laity and particularly clericalism in Korean churches (Kim 1988, 151-157). Joon Kwan Eun censures the clericalism and ecclesiasticalism that prevail in Korean churches (Eun 1995, 46-47). Sung Bae Jang also criticizes the hierarchical, clergy-centered, pyramidal structure of the church (Jang 2001, 148). Chi Joon Ro argues that the Korean church needs to relinquish its clergy-centered and authoritarian structure (Ro 1988, 207-208).

Jung Woon Suh contends that the institutionalism of the Korean church has been destroying the "Community-ness" or "Body-ness" of the Church (Suh 1991, 367). He particularly censures the rigid dichotomy between the clergy and the laity; vertical

structure, mammonism, and institution-focused characteristic of Korean churches (1991, 367-373). Yil Sup Shim insists that the pyramidal and hierarchical church structure is not biblical, as well as not appropriate to respond to the various needs of the world, which is rapid-changing, multigenerational, and multicultural (Shim 1997 74). Duk Soo Kim also stands with Shim's argument (Kim 2002, 75-91)

Won Gue Lee discusses the problematic aspects of institutionalization and bureaucratization of religion. According to him, for instance, the bureaucratization of the Church produces and enhances the "Ruler-Subordinate" structure (Lee 1997, 391-392). Nahm Yong Kim observes that lay people in most Korean churches remain as passive attendees, bystanders, or subordinates because of the clergy-centeredness of the Korean church (Kim 2002, 159-160). As Sunki Bang mentioned, the Korean church is criticized due to its clergy-driven characteristic that consistently produces nominal Christians (Bang 1988, 259-297). Young-Gi Hong also points out that nominal Christians, a product of the clergy-centered church structure, are a critical problem in the Korean Protestant church (Hong 2000, 192).

In most Korean churches today, lay people must act as receivers of ministry rather than creative partakers in ministry. The church is like an institution in which there is only one controller (ruler) and many subordinates (followers). As a result, sharing ministry cannot transpire. Furthermore, the clergy-driven church does not have a well planned lay-equipping process because it does not perceive the need for lay development and lay deployment to ministry. Thus, the clergy-driven church experiences lack of shared ministry and lack of effective lay ministry partners. In this

church, lay people remain as just nominal Christians or passive attendees.¹ This lack of shared ministry intensifies the clergy-driven church to be even more clergy-driven. In *Church For The Unchurched*, Hunter criticizes the lack of lay ministry in the traditional church:

To be sure, the people in our traditional churches are part of the problem. They are no more immune from sloth than the clergy, and they are accomplices to the clergy-laity heresy; they misperceive themselves as second-class citizens of the Kingdom, and few experiences in their church have suggested their giftedness or what difference makers they could be. We owe it to our loyal parishioners to help them discover their gifts, and discover a ministry, and experience the growth and fulfillment that comes only from involvement in ministry. (Hunter 1996, 146)

The following figure illustrates the typical life cycle of clergy-driven church.

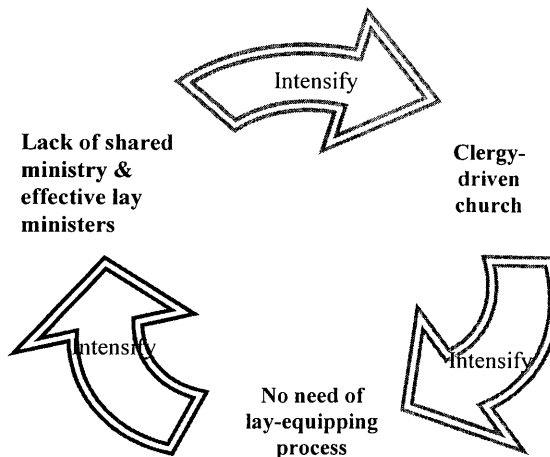


Figure 1. Life Cycle of Clergy-Driven Church

¹ Young-Gi Hong mentions, "In the current situation where the numerical quantity of Korean church does not equal social influence and spiritual power, new Christian disciples should be sought in all the segments of Korean society" Young-Gi Hong, "Revisiting Church in Korea Protestantism: A Theological Reflection," *International Review of Mission* 89, no. 4, 2000, p. 192.

In contrast, there are some *laos*²-driven churches in Korea that equip laity for ministry and leadership and implement shared ministry.³ These churches are *laos*-driven churches in that all people of God, both clergy and laity, share ministry according to their spiritual gifts, and thus all *laos* (clergy and laity) are creative partners in ministry. In addition, a lay-equipping process is regarded as an essential element in these churches because through it lay people are transformed into effective lay ministry partners. In this sense, the foundation of all *laos*-driven churches is “lay-equipping”; thus they can be called lay-equipping churches.⁴ As McIntosh observed, “Equipping (*katartismos*) meaning “to repair or mend” is the word from which other words such as “artist” or “craftsman” are derived, and it refers to crafting or mending something with one’s hands. This term carries the idea of preparing a person to be fully ready to do a job” (McIntosh 2003, 111). Lay-equipping for shared ministry intensifies the *laos*-driven church and makes it become more *laos*-driven. Figure 2 illustrates a typical life cycle of a *laos*-driven church.

² *Laos* (λαός) refers to “people” and λαός θεου means “people of God” in Greek

³ Shared ministry refers to cooperation and working-togetherness of clergy and laity with a consciousness of both being called for the ministry as (λαός θεού - people of God). This research uses the terms shared ministry and ministry sharing interchangeably.

⁴ Lay-equipping, shared ministry, and *laos*-driven church always go together in practice. For this reason, the “*laos*-driven church” can be interchangeable with “the equipping church,” or “shared ministry church.” In this study, the *laos*-driven church corresponds to the equipping church.

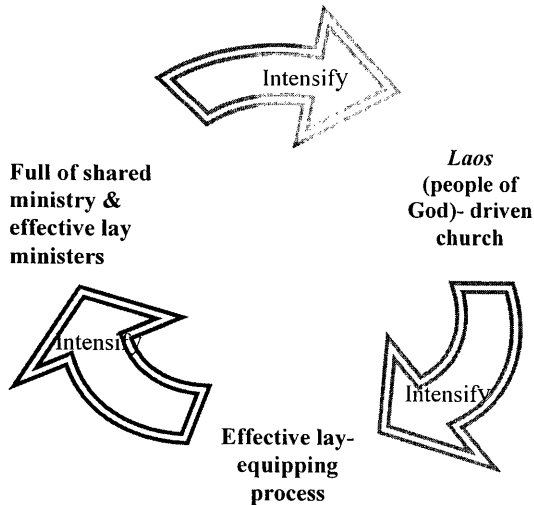


Figure 2. Life Cycle of Laos-Driven Church⁵

As shown above, one critical difference between the clergy-driven church and the *laos*-driven church is whether or not an adequate lay-equipping process exists in the church. Snyder argues that a shortage of effective lay ministers results from a failure of lay development (Snyder 1983, 247). As Eims mentioned, helping new Christians continue to grow to the point where they are fruitful, mature, and dedicated disciples is central to a lay-equipping process of the *laos*-driven church (Eims 1978, 61).

Statement of Problem

As described above, the issue of underdeveloped laity is one of the crucial problems the Korean church faces today. The traditional churches in Korea, which are hierarchical, institutionalized, and clergy-driven, generally do not have a well-

⁵ cf. Joe R. Stacker, "Shared Ministry," *Review and Expositor*, 83, no. 4, 1986, pp. 598-605. Stacker contends that "Shared ministry does not deny the pastor's authority. Rather, it enhances and multiplies pastoral leadership as people see the trust, love, and faith a pastor shares with them in ministry" (Stacker 1986, 601). He also points out that shared ministry begins with church leaders and ends with covenant members.

organized, sequential lay-equipping process. As a result, in these traditional churches lay people remain as bystanders, subordinates, and receivers of ministry, rather than becoming creative partakers in ministry. In contrast, some churches in Korea are equipping lay people through well-organized sequential phases and are deploying these equipped lay people in various ministries according to their spiritual gifts. These churches are called “equipping churches” in that they focus on developing laity for ministry and leadership, and on implementing shared ministry. This study, then, examines equipping churches in Korea, specifically their essential qualities, lay-equipping processes, common characteristics, and the changes produced in lay people who undergo through a lay-equipping process.

Research Questions

Five research questions for this study were identified from the problem statement mentioned above.

Research Question 1: What do the pastors of equipping churches know about developing the laity for ministry and leadership?

Research Question 2: How do equipping churches⁶ develop lay people for ministry and leadership, and how do equipped lay leaders lead various ministries?

Research Question 3: How do lay people change and become partners-in-ministry through a lay-equipping process? How can their changes be characterized?

Research Question 4: How do lay people change and become committed lay leaders through a lay-equipping process? How can their changes be characterized?

⁶ See Definitions of Terms. Equipping Church refers to the church that focuses on developing laity for ministry and leadership. In this church, the pastor plays an important role as an equipper and there is an equipping process through which lay people are trained to become effective lay leaders.

Research Question 5: What are essential qualities that shape the equipping church?

Delimitation

First, this study confined itself to Protestant churches that develop laity for ministry and leadership, located in South Korea (the Republic of Korea). Second, this study focused on the process rather than the curriculum or pedagogy of lay-equipping. Specifically this study intended to describe the current phenomenon of a lay-equipping process in Korean churches and to examine how lay people are changed into partners-in-ministry and committed lay leaders through a lay-equipping process. Third, this study focused on laity's partnership and commitment changes rather than on other possible changes that could have occurred through a lay-equipping process. Fourth, even though this study discussed the *laos*-driven church in terms of its lay-equipping process and lay ministry, it was not a comparison or contrast study of the differences between *laos*-driven and *clergy*-driven churches.

Purpose of Study

The ultimate purpose of this study was to provide to Korean church leaders substantial information and knowledge about the equipping church that develops lay people for ministry and leadership. For this purpose to be achieved, based on the outcomes from cases studies, interviews, and survey questionnaires, this study first delineated lay-equipping processes that are currently practiced in the equipping churches in Korea; second, this study investigated how laity's partnership⁷ and

⁷ See Definitions of Terms. In this study, partnership refers to the reciprocal relationship between leader and member in terms of trust, respect, and sense of obligation to each other.

commitment⁸ are changed through a lay-equipping process and how these changes may be characterized; third, this study identified essential qualities shaping the equipping church; and fourth, this study discussed common characteristics of equipping church pastors and equipped lay leaders.

Definitions of Terms

Leader-Member Exchange theory (LMX theory) is a relationship-based approach to leadership theory. “Leader-Member Exchange (LMX) is the quality of the relationship that emerges between leaders and followers and their direct reports over time” (Graen et al. 2004, 38). T.A. Scandura, G.B. Graen, and M. A. Novak define Leader-Member Exchange (LMX) as “(a) a system of components and their relationships (b) involving both members of a dyad (c) involving interdependent patterns of behavior and (d) sharing mutual outcome instrumentalities and (e) producing conceptions of environments, cause maps, and value” (Scandura, Graen, and Novak 1986, 580). LMX theory conceptualizes leadership as a process that is centered on the interactions between leaders and followers. That is, effective leadership processes occur when leaders and followers are able to develop mature leadership relationships (partnerships) and thus gain access to the many benefits these relationships bring (Graen and Ulbien 1991, 29-30; Northouse, 2004, 147).

⁸ See Definitions of Terms. Commitment in this study is identical with organizational commitment which refers to “a willingness on the employee’s part to put forth a substantial effort on the organization’s behalf and his or her intention to stay with the organization for a long time” John A. Wagner and John R. Hollenbeck, *Organizational Behavior: Securing Competitive Advantage*, (Mason: South Western, 2005) p. 143. Following Moon’s criterion, in this study, “commitment” is regarded multidimensionally, having four dimensions such as sense of involvement, identification, pride, and loyalty. See Jae M. Moon, “Organizational Commitment Revised In New Public Management,” *Public Performance & Management Review*, 24, no. 2, 2000, pp. 177-194.

Partnership is defined by Jakki Mohr and Robert Spekman as “purposive strategic relationships between independent firms who share compatible goals, strive for mutual benefit, and acknowledge a high level of mutual interdependence” (Mohr and Spekman 1994, 135). In this study, partnership specifically refers to the reciprocal relationship between leader and member in terms of trust, respect, and sense of obligation to each other.

Commitment/Organizational commitment refers to “the degree to which people identify with the organization that employs them. It implies a willingness on the employee’s part to put forth a substantial effort on the organization’s behalf and his or her intention to stay with the organization for a long time” (Wagner and Hollenbeck 2005, 143). In this study, commitment is defined as the degree of a participant’s sense of involvement, identification, pride and loyalty toward an organization where the participant is involved.

Mature ministry partnership refers to mature leadership relationship between church pastors/leaders and lay ministers. This mature ministry partnership is identical to the high quality of the leadership relationship that is achieved between leaders and members in the phase three of the leadership-making model in LMX (Leader-Member Exchange) theory. Once church pastors/leaders and lay ministers achieve this stage, they are no longer superior and subordinates; instead, they become peers with a high quality of respect, trust, and obligation to each other. (cf. Graen et al, 2004, 39; Graen and Uhl-Bien 1995, 233; Northouse, 2004, 153).

Lay minister (ministry partner) refers to a person who is not ordained but voluntarily participates in ministry with a clear identity as a minister called from God and work together with his/her pastors for the kingdom of God.

Shared ministry refers to cooperation and working-together between clergy and laity with a mutual understanding that both are called for God's kingdom work as people of God (λαός θεοῦ).

Equipping Church refers to a church that focuses on equipping lay people for ministry and leadership. In this church, the pastor plays an important role as an equipper and there is an equipping process through which lay people are trained to become effective lay leaders.

Lay-equipping process refers to a sequential phase for developing laity for ministry and leadership. This process is correspondent with discipleship-training process or lay leadership development process in Korea. For this reason, lay-equipping process, discipleship-training, and lay leadership-making process are used synonymously in this study. In particular, this study understands that leadership is formed through a slow building process over time as Leader-Member Exchange (LMX) theory presents. (cf. Graen et al. 2004, xi; Northouse 2004, 3-5; 147).

Church growth/Growing church involves both qualitative and quantitative growth in this study. Church growth experts including Donald McGavran, George Hunter, Peter Wagner, and Ralph Winter all contend that quantitative growth and qualitative growth should go together to produce healthy church growth (cf. McGavran 1990, 6; Hunter 1987, 48; Wagner 1984, 24; Winter 1972, 177). As a result, for the purposes of this study the researcher used the terms "church growth/growing church" in

terms of the holistic understanding of growth including qualitative and quantitative growth.

Significance of the Study

As mentioned previously, one of the most critical problems in the Korean church today is that most churches are extremely clergy-driven, and these churches lack an adequate lay-equipping process. On the contrary, there are some *laos*-driven churches in Korea that focus on developing laity for ministry and leadership, and in these churches all the people of God (*λαός θεοῦ*) regardless of function as either clergy or laity are ministers for God's kingdom work. In this situation, this study is significant to Korean Protestant churches in six ways: First, this research ultimately will enable Korean church leaders to see the importance of developing laity for ministry and leadership and laity's changes occurring through a lay-equipping process. Second, this study will provide a comprehensive picture of a lay-equipping process currently operating in Korean churches. Third, by presenting statistical evidence that demonstrates changes in lay perceptions and behavior resultant from a lay-equipping process, this study will raise Korean church leaders' motivation to equip the laity for ministry and leadership. Fourth, missiological insights from the integrated reflection will enhance Korean church leaders' knowledge of the essential qualities of the equipping church that develops laity for ministry and leadership. Fifth, this study will challenge traditional church pastors in Korea by exploring characteristic commonalities that equipping church pastors share regarding the development of the laity for ministry and leadership. Sixth, this study is the first attempt to discuss lay-equipping processes

of equipping churches in Korea in terms of a relationship-based approach to leadership known as Leader-Member Exchange (LMX) theory.

Research Methodology and Data Collection

In order to answer the four research questions of this study, the following research methodologies were employed: library research, case study with guided interview, and survey questionnaire.

Library Research

Library research served as a tool to obtain a theoretical basis for explaining the current phenomenon of lay-equipping processes of churches that develop laity for ministry and leadership in Korea. Library research in this study focused particularly on seven areas: theology of the laity, the church growth perspective on the laity and lay ministry, theory of centered and bounded sets, delegation and deployment principles, organizational commitment, relationship-based leadership, and Leader-Member Exchange (LMX) theory.⁹ Library research was conducted at the B. L. Fisher Library of Asbury Theological Seminary in Wilmore, Kentucky in order to collect data related to theological considerations regarding theology of the laity, lay-equipping process, and leadership theories. Through the interlibrary loan program and Langsam library of the University of Cincinnati, the researcher obtained data related to LMX theory and organizational commitment. In addition, through the library at Methodist Theological

⁹ “Leader-Member Exchange is (a) a system of components and their relationships (b) involving both members of a dyad (c) involving interdependent patterns of behavior and (d) sharing mutual outcome instrumentalities and (e) producing conceptions of environments, cause maps, and value.” See Scandura et al., “When managers decide not to decide autocratically: An investigation of Leader-Member Exchange and decision influenced,” *Journal of Applied Psychology*, no. 71, 1986, p. 580.

Seminary in Seoul, Korea, and several internet web sites, the researcher accessed data related to the Korean Protestant church.

Case Studies with Guided Interview

The case study method served as a research tool to observe and obtain substantial information regarding selected churches that practice shared ministry in Korea and the manner in which they equip lay people to become mature lay ministry partners. As Robert K. Yin summarizes, there are three kinds of case study: Exploratory, explanatory, and descriptive case study (Yin 1993, 5). The differences among them are as follows:

An exploratory case study (whether based on single or multiple cases) is aimed at defining the questions and hypothesis of a subsequent (not necessarily case) study or at determining the feasibility of the desired research procedures. A descriptive case study presents a complete description of a phenomenon within its context. An explanatory case study presents data bearing on cause-effect relationships – explaining which causes produced which effects. (1993, 5)

Descriptive case study proved most fitting for this research because this study concentrated on describing the current phenomenon of how selected churches that implement shared ministry in Korea equip laity to become effective lay ministers (ministry partners) and how the laity's partnership and commitment are changed through a lay-equipping process.

In order to improve case study reliability, the researcher interviewed the pastors/leaders in charge of lay-equipping processes in case study churches. In *Real World Research*, Colin Robson (2002) summarizes three types of interviews: Fully structured interview, semi-structured interview, and unstructured interview.

Fully structured interview has predetermined questions with fixed wording, usually in a pre-set order. . . . Semi-structured interview has predetermined questions, but the order can be modified based upon the interviewer's perception of what seems most appropriate. . . . Unstructured interview has a general area of interest and concern, but lets the conversation develop within this area. It can be completely informal (Robson 2002, 270)

In this case study, the researcher conducted fully-structured (guided) interviews with the pastors/leaders responsible for lay-equipping in the case study churches and also with equipped lay leaders who have passed through a lay-equipping process and are currently leading ministries.¹⁰ Thirteen Protestant churches in Korea were selected for case study, based on the following criteria. First, participating churches were located in South Korea (the Republic of Korea). Second, participating churches intentionally focused on developing lay people for ministry and leadership. Third, participating churches intentionally implemented shared ministry (lay ministry). The average attendance, denominational affiliation, and locality (such as city or rural) were not considered in the selection of the case study churches.

In the initial stage of this research, through web-surfing, the researcher learned that equipping churches had recently developed “a networking connection of discipleship-training churches in Korea.” The researcher obtained a list of the discipleship-training churches in Korea through a webpage. In addition, the researcher was informed that the connection has been led by “the International Discipleship-training Institution.” So the researcher entered into contact by email with the General Secretary of the institute, Rev. Gunwoo Kim, and obtained the names of several churches that have a good reputation for lay development and shared ministry. Other

¹⁰ See the profile of the interviewees in appendix F and G

churches were selected based on the researcher's own connections and knowledge of equipping churches in Korea. The researcher contacted the pastor of each church by email or telephone in order to receive their consent to participate in a case study and to schedule an interview. After this, the list of case study churches was finalized according to their availability for interview during the researcher's stay in Korea. The numbers of the churches to be studied was finalized at thirteen – the maximum number the researcher could manage during ten weeks in the field. The participating churches were: Boondang Woori Church, Eun-Hae-Yei Church; Hosanna Church; Jang-Choong Church; Jeja Church; Jiguchon Church; Junglim Church; Kangnam Church; Manna Church; Saeronam Church; Sunhan-Mokja Church; Taekwang Church; and Yung-Ahn Church.¹¹

Survey Questionnaire

A questionnaire served as a research instrument to gain substantial information in order to answer the following two questions. First, "How is laity's partnership with their pastor/leader changed through a lay-equipping process?" Twenty questions were developed¹² from the LMX-7 questionnaire in order to measure laity's partnership levels. LMX-7 questionnaire was originally developed by Scandura and Graen (Scandura and Graen 1984, 430). This measure is the most frequently used measure in LMX research today. Graen and Uhl-Bien revised this measure (1995) by increasing the number of scale anchors from four to five. "This most recent version was used as a

¹¹ See appendix E, "Demographics of the Research Community."

¹² Questions 1-13, 15-19, 31, 33 were for measuring laity's partnership. Response scales were arranged on a Likert-type attitude scale: 1 being strongly disagree (SD), 2 being disagree (D), 3 being neither or neutral (N), 4 being agree (A), and 5 being strongly agree (SA). The survey questions were constructed to represent that higher number means higher levels of partnership and commitment. That is, subjects' responses were scored on 5-point Likert scales in which "5" represented high partnership or commitment and "1" indicated low partnership or commitment.

short, global measure of LMX. The coefficient internal consistency reliability of this scale in the current sample was .91” (Cogliser and Schriesheim 2000, 496). According to Graen and Uhl-Bien, respect, trust, and sense of obligation between leader and member are the ingredients necessary to create strong partnership. Those dimensions of partnership have been measured by the LMX 7 questionnaire (Cf. Graen and Uhl-Bien 1995, 235-238; Northouse 2004, 164). Graen and Uhl-Bien maintain that the offer to build a partnership is based on respect, trust, and sense of obligation because an offer cannot be made and accepted without (1) mutual respect for the capabilities of the other; (2) the anticipation of deepening reciprocal trust with the other, and (3) the expectation that integrating obligation will grow over time as career-oriented social exchanges blossom into a partnership (1995, 237).

A questionnaire developed for this study measured these three subdivisions: respect, trust, and sense of obligation in relationship.¹³ Coefficient alpha was used to estimate the internal consistency of the questions used for this study. The coefficient internal consistency reliability was .929 for 20 questions (measuring laity’s partnership). This statistic indicates that the questions used for this study were highly reliable. In order to test the validity of these questions, a pilot test was conducted with ten lay people in Korean First Methodist Church in Cincinnati and Pai-Kwang Church in Seoul before the questionnaire was finalized and distributed. Through the pilot test,

¹³ For instance, regarding the dimension of partnership, for instance, question number 2, 3, 5, 7, 10, 11, 12, 13, 15, 16, 17, 18, 31, 33 were developed based on the original question number 1 and 7 of LMX-7 questionnaire in order to measure the sense of obligation to relationship in partnership. Question number 4, 9 and 19 were developed based on the original question number 4, 5, and 6 of LMX-7 questionnaire in order to measure the dimension of trust in partnership. Question number 1, 6, and 8 were developed from the original question number 2 and 3 of LMX-7 questionnaire in order to measure the dimension of respect in partnership (see appendix A).

some sentences were corrected and questions were revised for better communication in the church setting in Korea.

The second question was “How is laity’s commitment to their church changed through a lay-equipping process?” In order to answer this question, 23 survey questions were developed¹⁴ from the nine-item short form of Organizational Commitment Questionnaire (OCQ-9), a widely used instrument to measure people’s affective commitment¹⁵ to an organization (Mowday, Porter, and Seers 1982) (see appendix B).

Just as partnership can be divided into three dimensions (respect, trust, obligation), commitment is also multidimensional. For instance, Bar-Hayim and Berman (1992) subdivided the dimensions of commitment into two (active and passive); Crook and Wall (1980) into three (moral, calculative, and alienative), and Moon (2000) into four (sense of involvement, identification, pride, and loyalty). A questionnaire developed for this study measured four dimensions of commitment: involvement, loyalty, pride, identification, royalty.¹⁶ For instance, questions 14, 20, 30,

¹⁴ Questions 14, 20-30, 32, 34-43 were for measuring laity’s commitment.

¹⁵ According to organizational commitment theory, affective commitment involves psychological attachment, liking, and identification with aspects of an organization. See Fields, L. Dail, *Taking the Measure of Work: A Guide to Validated Scales for Organizational Research and Diagnosis*, (Thousand Oaks, CA: SAGE Publications, 2002), pp. 44-45.

¹⁶ For instance, questions 14, 20, 30, and 37 were developed from question 1 of OCQ-9, which measure the dimension of sense of involvement in organizational commitment. The Cronbach alpha that measures the reliability between questions 14, 20, 30, and 37 is .870. This verifies that these questions are highly reliable to each other. Questions 21 and 22 were developed from question 2 of OCQ-9, which measure the dimension of pride in organizational commitment. The Cronbach alpha that measures the reliability between questions 21 and 22 is .830. This verifies that these questions are highly reliable to each other. Questions 23 and 43 were developed from question 3 of OCQ-9, which measure the dimension of sense of involvement in organizational commitment. The Cronbach alpha that measures the reliability between questions 23 and 43 is .818. This verifies that these questions are highly reliable to each other. Question 39 was developed from question 4 of OCQ-9, which measures the dimension of identification in organizational commitment. Questions 24 and 42 were developed from question 5 of OCQ-9, which measure the dimension of pride in organizational commitment. The Cronbach alpha that measures the reliability between questions 24 and 42 is .799. This verifies that these questions are highly reliable to each other. Questions 25 and 40 were developed from question 6 of OCQ-9, which

and 37 were developed from question 1 of OCQ-9, which measures the dimension of sense of involvement in organizational commitment. The Cronbach alpha that measures the reliability between questions 14, 20, 30, and 37 is .870. This statistic verifies that these questions are highly reliable to each other.

Questions 21 and 22 were developed from question 2 of OCQ-9, which measures the dimension of pride in organizational commitment. The Cronbach alpha that measures the reliability between questions 21 and 22 is .830. This statistic verifies that these questions are highly reliable to each other. Questions 23 and 43 were developed from question 3 of OCQ-9, which measures the dimension of sense of involvement in organizational commitment. The Cronbach alpha that measures the reliability between questions 23 and 43 is .818, verifying that these questions are highly reliable to each other.

Question 39 was developed from question 4 of OCQ-9, which measures the dimension of identification in organizational commitment. Questions 24 and 42 were developed from question 5 of OCQ-9, which measures the dimension of pride in organizational commitment. The Cronbach alpha that measures the reliability between questions 24 and 42 is .799, verifying that these questions are highly reliable to each other. Questions 25 and 40 were developed from question 6 of OCQ-9, which measures the dimension of sense of involvement in organizational commitment. The

measure the dimension of sense of involvement in organizational commitment. The Cronbach alpha that measures the reliability between questions 25 and 40 is .798. This verifies that these questions are highly reliable to each other. Questions 26 and 29 were developed from question 7 of OCQ-9, which measure the dimension of identification in organizational commitment. The Cronbach alpha that measures the reliability between questions 26 and 29 is .826. This verifies that these questions are highly reliable to each other. Questions 28, 32, 34, 35, 36, 38, and 41 were developed from question 8 of OCQ-9, which measure the dimension of loyalty in organizational commitment. The Cronbach alpha that measures the reliability between questions 28, 32, 34, 35, 36, 38, and 41 is .904. This verifies that these questions are highly reliable to each other. Question 27 was developed from question 9 of OCQ-9, which measures the dimension of pride in organizational commitment (see appendix B).

Cronbach alpha that measures the reliability between questions 25 and 40 is .798, verifying that these questions are highly reliable to each other.

Questions 26 and 29 were developed from question 7 of OCQ-9, which measure the dimension of identification in organizational commitment. The Cronbach alpha that measures the reliability between questions 26 and 29 is .826. This statistic verifies that these questions are highly reliable to each other. Questions 28, 32, 34, 35, 36, 38, and 41 were developed from question 8 of OCQ-9, which measures the dimension of loyalty in organizational commitment. The Cronbach alpha that measures the reliability between questions 28, 32, 34, 35, 36, 38, and 41 is .904. This statistic verifies that these questions are highly reliable to each other. Question 27 was developed from question 9 of OCQ-9, which measures the dimension of pride in organizational commitment (see appendix B).

The researcher modified the scale by changing the seven-point Likert scales to five-point Likert scales.¹⁷ The coefficient internal consistency reliability of all 23 questions measuring laity's commitment was .952. This reliability rating indicates that the questions used for this study were highly valuable and reliable.¹⁸ As a result of the pilot test for these questions, some words were corrected and questions were changed for better communication in the church setting in Korea (see appendix B). Table 1 summarizes these two survey questionnaires and questions employed for this study.

¹⁷ Seven-point Likert scales involve strongly disagree (1), moderate disagree (2), slightly disagree (3), neither disagree nor agree (4), slightly agree (5), moderately agree (6), strongly agree (7); Five-point Likert scales involve that strongly disagree (1), disagree (2) neutral (3), agree (4), strongly agree (5).

¹⁸ Concerning the cultural issue on the questionnaires of LMX-7 and OCQ-9, refers to Chapter 2, Theoretical perspectives for informing lay development for ministry and leadership.

Table 1. Summary of Two Survey Questionnaires used for this Study

Questionnaire	Description	Variable Examined	Data Source
Developed based on LMX-7 questionnaire for lay people	20 questions, designed for lay people on a 5-point Likert-type scale	Partnership change (Trust, Respect, Sense of obligation in relationship)	Lay people evaluate partnership with their leader/pastor (Self-reports)
Developed based on OCQ-9 questionnaire for lay people	23 questions designed for lay people on a 5-point Likert-type scale	Commitment change (Sense of involvement, Identification, Loyalty, Pride)	Lay people evaluate their commitment to their church (Self-reports)

Summary

This chapter explained this study's process regarding developing laity for ministry and leadership. This study was clarified to focus on investigating the current phenomena of lay development in equipping churches and their various ministries in Korean churches. Research questions were defined and key terms identified. The purpose, delimitation, and significance of the study were refined with the description of the research methodology and data collection. The next chapter will discuss theoretical perspectives for informing lay development for ministry and leadership.

CHAPTER 2

THEORETICAL PERSPECTIVES FOR INFORMING LAY DEVELOPMENT FOR MINISTRY AND LEADERSHIP

This chapter describes theoretical perspectives for informing lay development for ministry and leadership in order to interpret the data collected from the research. Theology of the laity, the church growth perspective on the laity and lay ministry, theory of bound and centered sets, deployment and delegation principles, organizational commitment, Leader-Member Exchange (LMX) theory, and relationship-based leadership theory are briefly expounded in this section.

Theology of the Laity

In *The Layman in Christian History* (1963), Stephen Charles Neill and Hans-Ruedi Weber assert that the word *laikos* (*λαϊκος*) was misused to mean nonprofessionals or idiots as the Church became institutional and hierarchical. In the Middle Ages, the laity came to be characterized as the passive receiver of ordained ministers. Martin Luther rediscovered the biblical identity of laity as people of God (*λαός θεοῦ*) and argued that all people of God are priests. Luther's discovery was ultimately described as "the doctrine of the priesthood of all believers" (cf. Neill and Weber 1963, 28-150). Neill and Webber cite Brunotte's summary of Luther's theory of laity in the following:

1. Before God all Christians have the same standing, a priesthood in which we enter by baptism through faith.
2. As a comrade and brother of Christ, each Christian is a priest and needs no mediator save Christ. He has access to the world.
3. Each Christian is a

priest and has an office of sacrifice, not the Mass, but the dedication of himself to the praise and obedience of God, and to bearing the Cross. 4. Each Christian has a duty to hand on the gospel which he himself has received. (Recited from Neill and Weber 1963, 139)

Nevertheless, the theology of *laos* (laity) was little practiced again at the grassroots level. In *Liberating the Laity* (1985), Paul Stevens contends that while the priesthood of all believers was a key idea in the Reformation, it is little practiced today. As Patricia N. Page argued, in some ways the movement for reform accomplished little because people believed that the true Church is the place where the word is rightly preached and the sacraments properly administered. This understanding means that professional clergy again became more important than the laity (Page 1993, 40). Anne Rowthorn asserts that the reformationists could not entirely liberate the laity from the clerical captivity of the Church (Rowthorn 2000). Even though John Wesley successfully practiced the priesthood of all believers in his ministry, the relationship between the clergy and the laity was misunderstood for long time again.

Fortunately, however, the value and importance of laity are being reemphasized in some churches from the rediscovery of the body-ness of the church and spiritual gifts. “The movement away from ministry as the monopoly of ordained men to ministry as the responsibility of the whole people of God, ordained as well as non-ordained, is one of the most dramatic shifts taking place in the church today” (Bosch 1991, 467). Theology of the laity involves the following essential themes: (1) ecological understanding of the church as the body of Christ; (2) the priesthood of all believers; (3) holistic ministry according to spiritual gifts; (4) apostolate of the laity; and (5) equipping the laity. Each subject is expounded in the following sections.

Ecological Understanding of the Church as the Body of Christ

According to Snyder, three key standpoints describe the biblical understandings of the Church: (1) the people of God; (2) the community of the Holy Spirit; (3) the community of God's people. Out of these three perspectives, the third is most biblically faithful because it synthesizes both the fact of peoplehood, firmly rooted in the Old Testament and the fact community concept found in the New Testament (Snyder 2004, 75-77). As a result, understanding the church as the community of God's people is biblically faithful. In this community God's people are ecologically related with Jesus as the head and others as the parts of the body (Col. 1:18). They are one in Christ, but at the same time they vary in their functions in the body of Christ. In this respect, the church is not an institution, but a living organism in which all people of God are equally important in function. God calls his people as one body in Christ, which is the Church (2004, 76). In *Liberation of the Laity* Anne Rowthorn emphasized the body-ness of the church, writing that "[J]ust as the human body is one organism composed of many parts- all crucial to the proper functioning – so the Church is a dynamic organism that functions best when all its parts are joined and well harmonized" (Rowthorn 2000, 113).

Yves M. J. Congar maintains that laity make up the Church, the body of Christ. In *Lay People in the Church* (1957), he discusses the laity's identity and function, especially their priestly, kingly, prophetic, and apostolic functions (Congar 1957, 112-340). Hendrik Kramer also understands the church as the body of Christ and argues that all Christians as parts of the body need to share ministry (Kraemer 1958, 158-162). The church should not be a static institution, but a dynamic organism,

reaching out to the world. For this reason, the two-tier hierarchical structure between clergy and laity results from the lack of ecological understanding of the church. For this reason, the Church today needs to be understood as the body of Christ in which all people of God are interrelated to one another and minister together for building up a healthy body. In *The Rebirth of the Laity* (1962), Howard Grimes also understands the church as the body of Christ (I Cor. 12). He writes,

Certainly it has led in Roman Catholicism and Eastern Orthodoxy to a view of the Church which makes the hierarchy the controller of the body. Perhaps the individualism which characterized the post-Reformation period was necessary to combat this kind of churchly imperialism. But two things must be noted: First, it is Christ who is the head, not his representative(s) on earth. And second, there are other images in the New Testament which must be set alongside this one for a complete understanding of the nature of the Church. (Grimes 1962, 31)

Bosch mentions, “The clergy are not prior to or independent of or over against the church: rather, with the rest of God’s people, they are the church, sent into the world. . . . then, we need a more organic, less sacral ecclesiology of the whole people of God” (Bosch 1991, 474).

The priesthood of all believers

According to George Hunter, the doctrine of “the priesthood of all believers” involves the following meanings: First, believers are not dependent upon an ordained priest to mediate their access to God. Second, people doing faithful work in many different roles are also serving in Christian vocations. Third, believers should not be totally dependent upon a priest to interpret the Scriptures for them; believers can directly access to the Scriptures. Fourth, every Christian is called to be a priest to others (Hunter 2003, 104-5). In *Liberating the Church*, Snyder explains the meaning

of the priesthood of all believers in three ways: First, it means that all believers have direct access to God (Heb. 4:16). Second, it means that all believers are priests to each other. Third, it means that all believers are God's missionaries and servants for others in the world (Snyder 1983, 171-172).

In *The Ministry of the Laity*, Francis O. Ayres points out that lay people are ministers of God, and thus the first step toward church renewal is for laity to come to understand their status as ministers (Ayres 1962, 27). In *A Theology of the Laity*, supporting the priesthood of all believers, Kramer contends that all Christians are ministers and called to ministry (Kraemer 1958, 160). He writes, "In the primitive Church every activity or function which contributed to the upbuilding of the Christian which contributed to the upbuilding of the Christian community was brought under the category of *diakonia*. All Christians are *diakono*i, ministers, called to a ministry" (1958, 139). In this way, Kraemer explains that there exists no hierarchical distinction between clergy and laity in the primitive Church. As time passed, a new hierarchical structure of clergy controlling the laity became fixed. As a result, Kramer argues that laity must not be perceived as recipients of ministry but be freed to do ministry. He considers lay ministry as a way for church to exist and as the essence of the church's ministry.

All people of God, regardless of whether they are the clergy and the laity, are ministers who are called to God's ministry. There is only a functional difference between them. They are all God's ministers who serve others. In *The Layman in Christian History* (1963), the contributors including Stephen Charles Neill and Hans-Ruedi Weber (editors) expect that the royal priesthood as practiced by primitive

Church and the recovery of this during the Reformation be revived once again in the present age. Steven Neill writes:

Armies of monks and nuns, of friars and lay sisters have served the Church through the centuries; some of these have been ordained priests, but the great majority have been 'layman' in the sense in which that term is generally used. At the present time the majority of the missionaries of the older Churches who are working overseas are women; . . . In almost all the younger Churches, the structure provides for a comparatively small number of ordained ministers, of Western or local origin, and for an enormously greater number of catechists, evangelist, teachers and others, who while not ordained to any specific ministry are dependent on the Church for their livelihood, and are supposed to be giving their undivided strength to the service of the Church. (Neill and Weber 1963, 17)

In *One People* (1982), John Stott discusses ecclesiology in terms of the resurgence of the laity. He emphasizes that everyone has a ministry in the church as body of Christ. He argues that every-member ministry is central in New Testament teaching, and the church today needs to recover the biblical understanding of the relationship between the clergy and the laity. He emphasizes the oneness of the Church as a community of God's people who are called by God for His kingdom work. He defines the church as "a people, a community of people, who owe their existence, their solidarity, and their corporate distinctness from other communities to one thing only – the call of God" (Stott 1982, 21).

Snyder also points out that the whole people of God are called by God for His ministers. As God's ministers, they have a mission to minister to each other in the church (internal ecology) and outside the church (external ecology). Through their ministries, the kingdom of God is being established on earth. In particular, their ministries are holistic in that those are based on various spiritual gifts (Snyder 1983, 69; 89-90)

Holistic Ministry according to Spiritual Gifts

Spiritual gifts are particularly important in the church as the body of Christ because all of his people are equally important in terms of function in the church as the body of Christ (cf. Hunter 1996, 121-122; Snyder 1983, 172-178). Conversely, the institutional church makes little room for spontaneous spiritual gifts (Snyder 1996, 140). Hunter argues that the Holy Spirit gifts all believers for ministry and thus various ministries occur according to individuals' spiritual gifts. One important teaching of the spiritual gifts is that "The Body of Christ needs all the ministries, and one ministry is not more important than another" (Hunter 2003, 100).

In the church as the body of Christ, all of his people are equally important in terms of function. Each person has a unique mission as each part of the body has a specific role. For their various ministries, God gives them a variety of gifts. All of those gifts come from God and are equally important in order to build up the body of Christ (1 Cor. 12) (Snyder 1983, 74; 177). Every believer has at least one gift. Through all the necessary gifts working and mutually supporting each other, the whole body grows to the fullness of Christ. "The church operates by grace (*charis*) through the gifts of the Spirit (*charismata*)" (1983, 173). Without utilizing various spiritual gifts from God, the people of God cannot participate in various ministries, and thus holistic ministry cannot take place. The church as the body of Christ can carry out its holistic ministry only when it utilizes all believers' spiritual gifts.¹⁹

¹⁹ In *Biblical Church Growth*, McIntosh states, "A spiritual gift is something all believers receive from God as part of his grace (see Rom. 12:3; 1 Peter 4:10). It is used in reference to God's gift of salvation (Rom. 5:15-16; 6:23), of kindness shown to others (Rom. 1:11; 2 Cor. 1:11), and of a special ability for service (Rom. 12:6; 1 Cor. 1:7; 12:4; 1 Peter 4:10)," Gary McIntosh *Biblical Church Growth: How You Can Work with God to Build a Faithful Church*, (Grand Rapids, MI: Baker Books, 2003), p. 115.

Congar also argues for lay theology with a contention that power of God comes to churches through the lives of individually gifted people (cf. Congar 1957, 318-320). Thus, it is important to discover each person's spiritual gifts to utilize for God's kingdom work. In *All God's People Are Ministers: Equipping Church Members For Ministry* (1993), Patricia N. Page states, "The mission of the congregation is defined by the gifts of this gathering of God's people. It is God who gives the gifts and God who intends that they all be used for God's mission. In using God's gifts, we come to understand God's mission" (Page 1993, 84). She emphasizes the importance of discovering and utilizing each person's spiritual gift for more effective lay ministry.

The Apostolate of the Laity

The church does not exist for itself, but for the world. Thus, the church should not be self-centered but must be God's apostolic people who are reaching out to the world. As Driver mentioned, people who recognize and confess the true Messiah as their king and Lord proclaim the kingdom of God to the ends of the earth (Driver 1997, 10). In this sense, the church is the agent of God's kingdom. In *The Community of the King*, Snyder contends that God put the Church on earth to continue to do His work until Jesus returns. Therefore, in these days between Jesus' first coming and the second coming, as the community of God's people, the Church should be the agent of God's kingdom (Snyder 2004, 66-68; 114). This is the role and mission of the Church today. As Snyder observed, the English term, "*agent*" comes from the Latin verb "*agere*" meaning "to act." It is an action verb. Thus, as the agent of the kingdom of God, the Church is not just an event, an object, a symbol, or an institution, but instead

an acting agent and living organism that transforms people from mere objects to acting subjects (2004, 14).

In *A Theology of the Laity*, Hendrik Kramer argues that the Church is mission, that is, mission is not something that the Church does, but the very nature of the Church (Kraemer 1958, 131). In *God's Missionary People*, Van Gelder also emphasizes this aspect of the church: Mission is not a function of the church, but the essential nature of the church (Van Gelder 2000, 32). According to Kraemer, this missionary or apostolic aspect expresses the being of the calling of the church. This applies to the whole Church, to all its members regardless of whether they are clergy or laity. "All members for whom this is indicative as well as imperative, means to say that 'ministry' or 'clergy' and 'laity' are equally implied" (Kraemer 1958, 135).

As Bosh mentions, Vatican II (1962-5) gave an expression to raise a new awareness about the central role of the laity in the church, particularly in respect to the church's missionary calling. The Decree on the Apostolate of Lay people (Vatican II) describes the laity preeminently in terms of the church's mission, having the right and duty to be apostles (Bosch 1991, 471). *Lumen Gentium* (Light of the nations in Latin), the dogmatic constitution on the Church in Vatican II was promulgated by Pope Paul VI (1964). The fourth chapter of this constitution proclaims the identity and functions of laity in these words:

31. . . . These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world. (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_const_19641121_lumen-gentium_en.html)

The fourth chapter of *Lumen Gentium* continues to write about the mission of the laity:

33. The laity are gathered together in the People of God and make up the Body of Christ under one head. Whoever they are they are called upon, as living members, to expend all their energy for the growth of the Church and its continuous sanctification, since this very energy is a gift of the Creator and a blessing of the Redeemer. (http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vatii_const_1964_1121_lumen-gentium_en.html)

This constitution understands the Church as the body of Christ (Cf. *Lumen Gentium*, Chapter 2, no. 7) and the laity as all people of God who are called to ministry/mission. The church today needs to recover its essence as the missionary community and develop a theology of the laity in order to perform various ministries successfully. Laypeople should not be treated as the clergy's subordinates, but as ministers/missionaries of the kingdom of God.

Equipping the Laity

In *Radical Outreach* (2003), George Hunter emphasizes the importance of an empowered laity for effective ministry. He particularly criticizes the Baxter chaplaincy model which misses the implementation of the priesthood of all believers and extinguishes a lay movement. Responding to the Baxter model, he supports Wesley model which maximizes the potentiality of the laity for effective ministry. He writes "John Wesley's movement claimed the world as its parish and implemented Luther's "priesthood of all believers." This was, strategically, the supreme reason for Methodism's unprecedented growth as a lay movement" (Hunter 2003, 107). By providing some specific examples of the current churches that implement the priesthood of all believers, he contends that lay ministry will be an important theme in

the coming century, and thus the church should focus more on equipping lay people to be effective lay ministry partners. For this, as Page argued, the most important task of the ordained pastors is to equip the laity for ministry (Page 1993, 42). Wagner also contents that the primary role of the pastors in the church is an equipper (Wagner 1984, 76-79).

In *Sharing the Ministry* (1999) Jean Morris Trumbauer gives several reasons for equipping the laity. First, it helps lay people grow in understanding their unique gifts and call to ministry. Second, it provides opportunities to build community and experience belonging. Third, it offers the chance to clarify expectations, roles, and processes for working as a team. Fourth, it helps to ensure that people feel comfortable with their ministry tasks and helps them do their ministry more effectively. Fifth, it provides special opportunities to grow in our knowledge, ministry skills, attitudes, and values (Trumbauer 1999, 147-8).

Equipping process is an important issue as well. In *The Lost Art of Disciple Making* (1978) Leroy Eims maintains that there is no instant maturity. True growth takes time and tears and love and patience. He builds an equipping process of helping lay people go from being a convert or an untaught Christian to becoming a disciple, a worker, and a leader. The first process is “evangelizing” (Mk. 16:15) that produces a convert who has faith in God. The second process is “establishing” (Col. 2:6-7) that builds a person’s life into the characteristics of a disciple’s life. The end result is a disciple who is able to evangelize. The third process is “equipping” (Eph. 4:11-12) that trains people to become harvest workers who are able both to evangelize, establish, and equip other workers. The final process is “in-depth personal training” after the

pattern of Jesus (Mk. 3:14). This final process generates a leader who is able to reproduce the whole process. The equipped person is now able to evangelize the lost, establish the convert, equip the disciples, and spend in-depth training time with the workers (Eims 1978, 181).

In *The Purpose Driven Church* (1995), Rick Warren proposes a lay-equipping model, called “Life Development Process Diagram,” which is a sequential process for equipping lay people to be effective lay ministers: (1) Turning attenders into members (congregation); (2) Developing mature members (committed); (3) Turning members into ministers (core); and (4) Engaging in mission (Warren 1995, 309-393).

Young-Gi Hong, a leader of the Church Growth Institution in Korea developed a lay-equipping process, called Ministry Training School (MTS) that is composed of the ten themes, such as Bible, Holy Spirit, Worship, Prayer, Evangelism, Small Group Leader, Spiritual Gifts, Intercessory Prayer, Ministry, Training Newcomers (Hong 2005, 28). According to him, the Ministry Training School (MTS) places more emphasis on equipping the laity for ministry than mere bible study or personal change (2005, 28-29). In addition, this lay-equipping program focuses on the sequential phases in equipping; small-group setting in training; holistic growth through the equipping process (2005, 111-112)

In *Healthy Christians make A Healthy Church* (2003) John H. Oak discusses the laity issue today particularly in Korean churches. He argues that ministry philosophy should be a biblical ecclesiology and a theology of the laity, that is, the church is the body of Christ and lay people are one people of God, called for God’s kingdom work. The ministry strategy is to make true disciplers for God and its

methods ought to be the discipleship training that equips laity for ministry and leadership (Oak 2003, 67-258).

The Church Growth Perspective on the Laity and Lay Ministry

The church growth study was ignited by Donald McGavran, the founder of the church growth movement with his life quest: “Why some churches grow and some do not.” He gradually became focused on the three questions: (1) When a church is growing, why is it growing? (The causes of church growth), (2) When a church is not growing, why isn’t it growing? (The barriers of church growth), and (3) What are the reproducible principles behind growing churches? (Hunter 1987, 134). In order to answer those questions, McGavran employed a set of objective research methodologies based on field research: survey questionnaire, interview, observation, and historical analysis. “Those four methods, thought refined, remain the major methods of Church Growth research and much other mission-related research” (Hunter 1987, 23).

According to Wagner, church growth science “tries to explain, in a reasonable and systematic way, why some churches grow and others decline, why some Christians are able to bring their friends to Christ and into church membership and others are not, or what the symptoms of a terminal illness in a church” (Wagner 1984, 43). According to him, “one of the central tasks of the church growth school is (1) to develop scientific techniques of diagnostic research for ailing churches and (2) to design instruments to be used in the kind of therapy which will restore normal church health” (Wagner 1984, 45).

McGavran appeared as a great figure of the church growth movement since he published *The Bridges of God* in 1955, which became the *Magna Carta* of the church

growth study (Moreau ed. 2000, 199). In *The Bridges of God* (1955), *How Churches Grow* (1959) and *Understanding Church Growth* (1970 rev. 3rd ed. 1990), he proposed significant theories and principles in relation to church growth, such as people movement (McGavran 1955, 13; 69-98), homogeneous units principle (McGavran 1990, 69-71; 163-178), receptivity of individuals and societies (1990, 179-192; 205-208), and web movements (1990, 243-247). Hunter delineates McGavran's contribution to the church growth movement in the five ways.

First, McGavran helped many churches recover their "main business." That "main business," he asserted, is not merely serving the gathered churches but reaching pre-Christian people and peoples. . . . Second, he perceived that the chief objective of both evangelism (within a culture) and mission (across cultures) is not merely to "preach" the gospel, or to elicit "decisions" from people, but to make new disciples. . . . Third, McGavran and his Church Growth colleagues advanced the "strategy" perspective in world mission. . . . Fourth, McGavran raised the question about "effective evangelism." . . . Fifth, Church Growth people employed extensive field research to inform effective mission and evangelism. (Hunter 2004, 63-64)

The studies on the church growth patterns and the lay development particularly contributed to this study. McGavran classified the patterns of church growth as four ways: internal growth, expansion growth, extension growth, and bridging growth. He writes,

(1) *Internal growth*: increase in subgroups within existing churches and the continually perfecting Christians, men and women who know the Bible and practice the Christian faith. E-0 evangelism, or bringing normal Christians to active commitment to Christ, is included here. Some refers to internal growth as "quality growth." (2) *Expansion growth*: each congregation expands as it converts non-Christians and takes more of them, as well as transfer members, into itself. (3) *Extension growth*; each congregation plants daughter churches among its own kind of people in its neighborhood or region. (4) *Bridging growth*; congregations and denominations find bridges to other segments of the population and, crossing the bridges of God, multiply companies of the committed on the other side. (McGavran 1990, 72)

Hunter added two more types to the McGavran's classification of church growth. They are "Catalytic Growth" and "Proliferation Growth." According to Hunter, "Catalytic growth refers to a distinctive, powerful, even infectious dynamic that we can often observe when a church is experiencing "movemental" expansion growth (doubling in five years), and that we usually observe when Christianity becomes a wider contagious movement" (Hunter 2004, 68). Unlike catalytic growth that shows an infectious dynamic in growing Christian movement, "proliferation growth refers to the *structural* innovations we observe even more often in growing churches and movements" (2004, 70).

Regarding the relationship between qualitative growth and quantitative growth, church growth experts including Donald McGavran, George Hunter, Peter Wagner, Ralph Winter all contend that quantitative growth and qualitative growth should go together to be a healthy growing church (McGavran 1990, 6; Hunter 1987, 48; Wagner 1984, 24; Winter 1972, 177). For instance, McGavran contends that quantitative growth goes hand in hand with qualitative growth (McGavran and Wagner 1990, 6). George Hunter also agrees with McGavran on this issue by supporting John Wesley's thought. In *To Spread the Power* (1987), Hunter writes, "Wesley observed that normally, as a church grows, it becomes stronger and better, and as a church declines it becomes weaker and less healthy. He also found a correlation between growth and depth" (Hunter 1987, 48). Wagner argues that healthily growing churches are churches that grow in quality as well as quantity (Wagner 1984, 24). Ralph D. Winter maintains that two phrases, quantitative growth and qualitative growth must never be squared off against each other as if they were something entirely different because all quantities are

measurements of certain qualities. Thus “we cannot choose between the two; we can only try to strike the right balance to meet the specific circumstances” (Winter 1972, 177). This holistic understanding of church growth helped the researcher to analyze the growth of the case study churches that focus on equipping the laity for ministry and leadership.

Concerning the relation between the lay development and church growth, church growth experts maintain that the laity training for ministry and mission is a focal factor for church growth (cf. McGavran and Hunter 1980, 59-80). In *Understanding Church Growth* (1975), McGavran emphasizes the importance of equipping lay people for mission. He states, “Motivating laymen to learn and providing ways to learn are essential. It is here that the battle is won or lost” (1975, 287). In *How Churches Grow* (McGavran 1959), he also points out that the creation of leadership is the essential factor of a growing church. He writes, “In periods of great church growth, one unchanging factor is the creation of leaders. Those heading great church growth rapidly provide leaders one way or another” (McGavran 1955, 132). Hunter also writes, “When laymen are properly taught and inspired, they make the church grow in populations that until then had appeared unresponsive” (McGavran and Hunter 1980, 67). In particular, McGavran’s understanding on discipling and perfecting is helpful to this study. He made a distinction between discipling and perfecting. According to him discipling and perfecting are two separate stages in the process of Christianization (cf. McGavran 1955, 13-16; 1990, 123-124). He contends that discipling is the first step of Christianization to make disciples according to the Great Commission and the second step is to teaching them all things (1955, 14-15).

That is to say, “Discipling brings an unbelieving individual or group to initial commitment to Christ and commitment to the body of Christ, which is the church. Perfecting is the lifelong process of spiritual and ethical development in the lives of believers (called “discipleship” by some)” (Moreau ed. 2000, 199). In this sense, when lay-equipping process is mentioned in this study, it is closer to what McGavran called “perfecting” rather than “discipling.” However, even though discipling and perfecting are two separate stages, they are closely inter-related and both are in the process of Christianization.

Regarding the primary role of the pastor in the church, the church growth leaders maintains that equipping the laity for ministry and leadership is the pastor’s priority task in the church. For instance, in *Leading Your Church to Growth* (1984), Peter Wagner differentiates the enabler model for pastor from the equipper model for pastor. According to him, a pastor as an enabler is like one who forfeits his or her God-given leadership authority and practice *laissez-faire* leadership. As a result, the church could be suffering from leaderlessness (Wagner 1984, 76). On the contrary, a pastor as an equipper is defined as “a leader who actively sets goals for a congregation according to the will of God, obtains goal ownership from the people, and sees that each church member is properly motivated and equipped to do his or her part in accomplishing the goals” (1984, 79). For this reason, the pastor in the church should be an equipper.

Theory of Centered and Bounded Sets

In *Missional Church* Guder uses the concept of bounded and centered sets to explain the shape of the missional community. He writes, “Bounded and centered sets

are two ways that organizations establish identity” (Guder 1998, 205). According to him, the bounded set is the covenant community that is the inner circle of the church and the centered set is related to the congregation that is the outer circle of the church. While the outer community is related to the affiliates who expect services but have minimal ownership, the core community consists of committed people who have chosen to take on the commitment, practices, disciplines, and exercise leaderships in various ministries. Guder describes the centered and bounded sets as being in a relationship of continuous movement from the one to the other:

When people in the congregation (the centered set) observe and participate in the ecclesial practices, they find themselves exploring the meaning of Jesus’ invitation to follow him and become fishers of people. They begin to grasp something of what it means to take up his cross and follow him. In the life of the missional community, there are points of movement and disciplines of transition where one may enter into the covenant community. Those in the congregation are invited to become novices in the new orders of God’s missional people. . . . In some way this envisioned process will enable the individual to make his or her confession of submission to Christ together with some clarification of what this confession will now mean missionally. The priesthood of all believes and the understanding of baptism as ordination to Christ’s ministry will merge in a disciplined exploration of one’s gifts, calling, and opportunities to minister as part of a missional community. (1998, 210)

Fuzzy sets exist between Centered sets and Bounded sets. According to Paul Hiebert, fuzzy sets differ from bounded sets in that they see reality as consisting of continuums and fields which flow into one another. That is, because the boundary between sets is fuzzy, a thing or person may belong to one and the other at the same time. Thus, changes in the fuzzy sets are regarded as a process (Hiebert 1994, 119). In following Paul Hiebert’s understanding of Fuzzy sets, Bruce Bradshaw defines Fuzzy sets as a middle ground between centered and bounded sets. “They may help make the

transition between conversion as seen in terms of either centers or boundaries” (Bradshaw 1993, 155). He argues that holistic Christian development is a process of transformation (1993, 156). In this respect, a lay-equipping process may be understood as a process of moving lay people from membership in the centered set of the general congregation, to the bounded set of lay leaders and committed ministry partners. Thus, a significant task of the pastors/church leaders is to help the affiliates move from the margin to the core, which is perceived as constituting the “real” church. That is, pastors/church leaders need to focus their time, energy, and thinking on the formation of the “covenant community” (Guder 1998, 203; 215). The following figure illustrates the continuum from centered to bounded set in terms of equipping the people of God for mission and ministry (1998, 213).

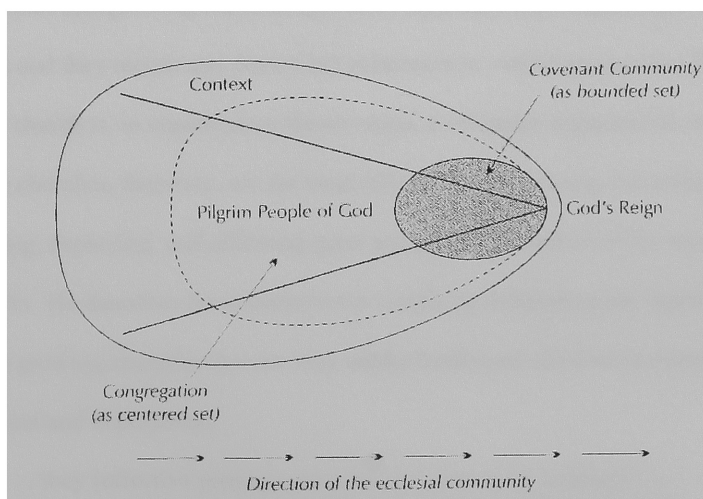


Figure 3. Equipping God's People for Mission
(Adopted from Guder 1998, 213).

Delegation and Deployment Principles

George Hunter, a distinguished scholar in church growth and evangelization, points out that even though the church has its own distinctive identity and mission, churches need to learn from businesses in the management of human and physical resources, because churches do not think very strategically in these area (Hunter 2000, 86). In *Leading & Managing a Growing Church*, Hunter presents the deployment principle that contributes to the effectiveness and growth of the church (2000, 80-101). According to him, “Effective organizations have leaders who know where to deploy their people, who are clear on what they want their people to be doing and achieving. Ineffective organizations have leaders who do not strategically deploy their people to achieve the organizations’ main business” (2000, 81). The field research by Hunter demonstrates that growing churches hire more laypeople than stagnating and declining churches and they recruit and deploy lay volunteers in various ministries (2000, 83). “A local church is, in organization theory terms, a voluntary organization; the most effective churches, therefore, are the most effective in identifying, recruiting, coaching, developing, deploying, and affirming great and growing numbers of lay volunteers” (2000, 85). He describes the deployment principle by delineating the characteristics of effective growing churches that are very unlike traditional churches in terms of lay recruitment and deployment:

... they [effective growing churches] (1) first work to identify a persons’ aptitudes or spiritual gifts for ministry and then place the person in a task or role suited to the perceived gifts, sometimes, they even build a job around someone’s spiritual gifts for ministry. (2) Effective growing churches intentionally provide training, feedback, and coaching when someone takes on a new job. (3) They ensure that each person in a job knows what kinds of outcomes to work for and how their job fits into the overall plan and mission of the congregation.

(4) They say “thank you” and give public recognition to people doing a faithful effective job, and they engage in other expressions of positive reinforcement and public modeling of the mission of the laity. (5) Such churches, like other effective organizations, work for what Appley calls “organization clarification” – which means “that anyone who has supervision over others should make sure those people understand: 1. What their functions are. 2. What authority goes with those functions. 3. What relationships they have with others. (2000, 86)

In *Administering Christian Education*, Bower points out that whether a church is small or large, delegation of ministry is necessary for effective ministry (Bower 1964, 74). In *Team Leadership in Christian Ministry* Gangel discusses why leaders should delegate. First, there is a biblical reason, for example, great figures in the Bible, such as Moses in the Old Testament (Ex. 18) and Jesus in the New Testament (Matt. 20; Jn. 20) practiced certainly used delegation. Second, there is a sheer necessity, that is, all works in the church cannot be carried by one person. Third, there is a training reason, for instance, involving young people in the planning of their own programs exemplifies delegation, which should result in more maturity and leadership responsibility on their part (Gangel 1997, 393-394). Bower argues that “when people take responsibility, when they feel they are an integral part of the organization, they will take a greater interest in the program of the organization and, in addition, their morale will rise to a higher level simply because they feel that the organization is their organization” (Bower 1964, 75-76).

Hunter also presents the delegation principle that involves the critical act in achieving the organization’s objectives through other people. He argues that “Effective leaders typically delegate most of the organization’s work to other people” (Hunter

2000, 91). Based on the consensus in management literature, relating to strategy for effective delegation, Hunter delineates four basic steps in the following:

(1) Choosing a capable person, that is, someone with the gifts, competence, and interest. (2) Explaining the desired objectives, results, or outcomes. (3) Giving the person the authority and the resources to do the job; many church leaders, like Pharaoh of old, expect bricks to be made without straw. (4) Keeping in contact enough to monitor progress, to be helpful, and to positively reinforce good work, but not such close supervision as to smother the other person. (2000, 92-93)

In the end, how a church deploys its people and share the leadership are crucial factors to be a healthy growing church.

Organizational Commitment

In *The Lay-Driven Church*, Melvin Steinbron uses the analogy of solar system for explaining the commitment level toward God's ministry and His community. According to him, "There are those at the center, the committed. Beyond those are the partially committed. Farther out are the marginally committed: most distant from the center are the uncommitted" (Steinbron 1997:200).

In *The Purpose Driven Church*, (1995), Rick Warren proposes Five Circles of Commitment that represent five levels of commitment.²⁰ The diagram illustrates that there are five different groups of people in the faith community according to their commitment level: (1) community (unchurched); (2) crowd (regular attenders); (3) congregation (members); (4) committed (maturing members); 5) core (lay ministers). According to Rick Warren, the goal of the church is to move people from the outer

²⁰ Rick Warren first published this diagram in *Discipler* magazine in 1977. Since that time, this diagram has been adopted and revised by many writers. Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission*, (Grand Rapids, MI: Zondervan Publishing House, 1995), p. 130.

circle (low commitment/maturity) to the inner circle (high commitment/maturity) (Warren 1995, 131; 309-392).

Commitment or Organizational commitment refers to “[T]he relative strength of an individual’s identification with and involvement in a particular organization” (Steer 1977, 46). Another good definition of organizational commitment comes from Ivancevich who defines organizational commitment as “A sense of identification, involvement, and loyalty expressed by an employee toward the company” (Ivancevich 2005, 224).²¹ “More recent work has refined the organizational commitment construct, recognizing that a multidimensional approach to its study is more fruitful” (Mayer and Schoorman 1998, 24). For instance, Angle maintains that there are two predominant views of organizational commitment: instrumental and affective (Penley and Gould 1988, 43). “The extent of instrumental commitment depends on which an employee’s intentions to and the intensity of the bond depends upon the degree to which an employee’s intentions to behave are consistent with the organization’s behavioral demands” (1988, 44). However, Gould found that some employees try their best beyond what appears to be instrumentally required for the expected reward. Based on his research, he argued that “all employees do not adjust their contribution to the organization solely on the basis of the instrumental inducements. This ‘stickiness’ in making adjustments to contributions is due, in part, to an affective form of organizational attachment” (1988, 44). Affective commitment refers to a product of the employee’s psychological attachment, liking and identification with aspects of an

²¹ Mowday, Porter, and Steers compare various definitions of commitment and point out that little consensus exists with respect to the meaning of the term. See p. 20-21 on Chapter Two of *Employee-Organization Linkages: The Psychology of Commitment, Absenteeism, and Turnover*. See Mowday et al., *Employee-organization linkages: The psychology of commitment, absenteeism, and turnover*, (New York, NY: Academic Press, 1982).

organization and normative commitment may arise from an employee's internalization (Dail 2002, 44).²²

Porter et al. point out that there are three primary components of commitment. (1) a strong belief in and acceptance of the organization's goals and values; (2) a willingness to exert considerable effort on behalf of the organization; (3) a strong desire to remain with the organization (Porter et al. 1974, 603-609). "In other words, an employee who is highly committed to an organization intends to stay with it and to work hard toward its goals" (Luthans, McCaul, and Dodd 1985, 213). These three components of commitments are similar to Moon's classification for commitment factors. According to Moon, organizational commitment is "as summative variable of four different questions, including organizational identification (pride and job involvement), willingness to do extra work, and organizational loyalty (willing to stay in the job)" (Moon 2000, 187).

Porter et al. (1974) and Crook and Wall (1980) characterize the concept organizational commitment as three interrelated dimensions: (1) acceptance of the organization's values (identification); (2) willingness to exert effort on behalf of the organization (involvement); (3) desire to remain an employee of the organization (loyalty). However, the dimensions of identification and involvement appear to be partially converged into a single factor (cf. Bar-Hayim and Berman 1992, 379). For this reason, in *The Dimensions of Organizational Commitment*, Bar-Hayim and

²² According to Fields, L. Dail, there are also three primary issues to be addressed in measuring organizational commitment: the basis for the commitment (how does it form?). A second issue of organizational commitment is the manifestation of the commitment (what is the evidence of commitment). In this area, employee's attitude or behavior are main issues to be considered. The third main issue in organizational commitment is the focus of the commitment (what or who is the employee committed to?) see Fields L. Dail, *Taking the Measure of Work: A Guide to Validated Scales for Organizational Research and Diagnosis*, (Thousand Oaks, CA: SAGE Publications, 2002), pp. 44-45.

Berman propose a two-dimensional conceptualization of organizational commitment rather than a three-dimensional conceptualization. A three-dimension includes identification, involvement, and loyalty, but a two-dimension involves an active commitment characterized by identification and involvement with the organization, and a passive commitment characterized by the desire to remain an employee of the organization (1992, 381).

Concerning the cultural issue, Fred Luthans, Harriette S. McCaul, and Nancy G. Dodd researched to compare the levels of organizational commitment among American, Japanese, and Korean employees by means of a self-report measure of organizational commitment.²³ “Reliability coefficients were relatively high for each of the three versions of the OCQ: .94 for in the English and the Japanese, and .87 for the Korean” (Luthans, McGaul, and Dodd 1985, 216). Their research concluded that the Organization Commitment Questionnaire (OCQ) is valid across countries (1985, 217-218). Steven M. Sommer, Seung-Hyun Bae, Fred Luthans also analyzed that “whether demographic and situational factors identified in the U.S.-based literature have the same antecedent influence on the commitment of Korean employees and managers” (Sommer, Bae, Luthans 1996, 978).²⁴ Through this research, they concluded that theoretically constructing to predict the organizational commitment of employees has cross-cultural validity (1996, 985-993).²⁵

²³ Luthans et al., “Organizational Commitment: A Comparison of American, Japanese, and Korean Employees,” *Academy of Management Journal*, 28, no. 1, 1985, pp. 213-219.

²⁴ “Internal consistency of the measures were acceptable in this study, with the Cronbach coefficient alphas for each scale being: centralization (.79), formalization (.81), and role conflict (.62)” Sommer et al., “Organizational Commitment Across Cultures: The Impact of Antecedents on Korean Employees,” *Human Relations*, 49, no. 7, 1996, pp. 983.

²⁵ “Consistent with U.S. studies, there was a significant impact on organizational commitment of the Korean employees’ position in the hierarchy ($\beta = .10$; $p < .05$), tenure in their current position ($\beta = .15$; $p < .001$), and age ($\beta = .19$; $p < .001$) Similar to the findings in U.S. studies of demographic

Therefore, Organizational Commitment Questionnaire (OCQ) that has been most widely used in the researches for organizational commitment in U.S. is also a valid research tool that can be used cross-culturally including in Korea. In this study, laity's affective commitment to their church will be measured by a modified form of the nine-item shortened version of OCQ which has been shown to have a large positive correlation with the 15-item OCQ (Dail 2002, 46). By using the survey questionnaire, this study intends to investigate that how laity's commitment to their church is changed through a lay-equipping process.

Leader-Member Exchange (LMX) theory

Most leadership theories have emphasized leadership from the leader's point of view (e.g., trait approach, skills approach, and style approach) or the follower and the context (e.g., contingency theory, situational theory, and path-goal theory) (cf. Northouse 2004, 147). However, Leader-member exchange (LMX) theory conceptualizes leadership as a process that is centered on the interactions between leaders and followers.²⁶ Thus, the dyadic relationship between leaders and followers

antecedents, as these Korean employees moved up the organizational hierarchy, they showed higher levels of commitment to the organization. Older Korean employees displayed higher commitment than the younger employees. And the longer Korean employees worked in their current job, the higher level of organizational commitment they had. Ibid., p. 985.

²⁶ Concerning the cultural issue in leadership studies, Pillai, Scandura, and Williams discussed well in their research article, titled "Leadership and Organizational Justice: Similarities and Differences across Cultures" *Journal of International Business Studies*, 30, no. 4, 1999, pp. 763-779. According to them, there are two extreme positions on the cultural issue on leadership: one extreme which is taking the universalist approach and maintaining that leadership behaviors should be common throughout the world and thus the core functional leadership processes is similar across cultures. On the contrary, at the other extreme, leadership functions differ from cultures. They tested whether there were universal leadership patterns across cultures and found that there were strong similarities (within Western cultures) and some differences (between the Western and non-western cultures). Pillai, Scandura, and Williams concluded that even though there are some differences between the Western and non-western cultures, there are more commonalities than differences in the leadership processes of different cultures (1999, 776).

are the focal point in this theory. (2004, 147)²⁷. Since Leader-Member Exchange (LMX) theory was first described in the work of Dansereau, Graen, and Haga (1975), Graen and Cashman (1975), and Graen (1976), its main focus has undergone several refinements (Cf. Graen and Uhl-Bien 1995, 219). Graen and Uhl-Bien summarize the development of LMX theory in terms of four stages:

Development of LMX theory may be thought of in terms of four stages: Stage 1 is the discovery of differentiated dyads; Stage 2 is the investigation of characteristics of LMX relationships and their organizational implications; Stage 3 is the description of dyadic partnership building; and stage 4 is the aggregation of differentiated dyadic relationships to group and network level. (1995, 225)

This study concerning a lay-equipping process is based on the third stage of Leader-Member Exchange theory whose concentration is on partnership building. Prominent scholars in Leader-Member Exchange theory, Graen and Uhl-Bien propose a leadership-making process in terms of a life cycle of leadership relationship maturity: (1) the stranger phase, (2) the acquaintance phase, and (3) the mature partnership phase (Graen and Uhl-Bien 1991, 29-37). Graen and Uhl-Bien argue that leadership-making process, which is a mature relationship-building process between leaders and followers, occur progressively over time in three phases. As they describe:

In the first stage of the leadership-making life cycle, leaders and followers come together as strangers occupying interdependent organizational roles. In this “stranger” stage, interactions between the leader and follower occur on a more formal basis – leaders and followers engage in an immediate and a “cash and carry” exchange. . . .

²⁷ In “A Model of Relational Leadership: The Integration of Trust and Leader-Member Exchange” (Leadership Quarterly, 11, no. 2, 2000). Holly Brower, David Schoorman, and Hoon Tan Hwee develop a new model of relational leadership based on interpersonal trust and Leader-Member Exchange (LMX). They understand the assumptions and interests of LMX theory are closely aligned with theories of interpersonal trust. In this article, they briefly describe a seminal theory in each domain and discuss the difficulties as well as similarities of these two theories, and finally develop an integrated model of relational leadership, which maintains that “the LMX relationship is built through interpersonal exchanges in which parties to the relationship evaluate the ability, benevolence, and integrity of each other” (2000, 227).

Within this relationship, exchanges are purely contractual –leaders provide followers only with what they need to perform, and followers behave only as required. In this stage, increased exchanges occur between leaders and followers, and not all exchanges are contractual. Leaders and followers may begin to share greater information and resources, on both a personal and work level. These exchanges are still limited, however, and constitute a “testing” stage –with equitable return of favors within a limited time perspective. Finally, in the third stage, the “mature” stage, exchange between the leader and followers are highly developed: they are exchanges in kind and may have a long time span of reciprocation. . . . Leaders and followers can count on one another for loyalty and support. Exchanges are not only behavioral but also emotional. In this stage, the amount of incremental influence occurring between leaders and followers is extremely high. (1991, 32-33)

As Graen and Uhl-Bien succinctly describe, in the stranger phase, the interactions within the leader-subordinate dyad are generally rule bound, relying heavily on contractual relationships. Leader and subordinates relate to each other within prescribed organizational role. In terms of socialization and development of relationships, individuals engage in role taking that involve no negotiation, but rather acceptance of formally defined roles as the basis of the relationship. So it is called role-taking stage (Uhl-Bien, Graen, and Scandura 2000, 148). They have lower-quality exchanges and the subordinate complies with the formal leader, who has a hierarchical status for the purpose of achieving the economic rewards, which the leader controls. In addition, the subordinates in this stage are driven by self-interest rather than the good of the group (Northouse 2004, 151).

The acquaintance phase begins with an offer by a leader or a subordinate for improved career-oriented social exchanges. In this stage, successful dyads begin to develop greater trust and respect for each other. In terms of socialization and development of relationships, this stage called role-making phase because leader and

follower actively negotiate how their roles in the relationship and organizational will be defined (2000, 148). Individuals tend to focus less on their own self-interests and more on the purposes and goals of the group (2004, 152).

The last stage, “the mature partnership,” is marked by high-quality leader-member exchanges. Their relationship is based on a high degree of mutual accountability, which is reciprocal and dependable from each other. In this phase, leaders and subordinates are tied together in productive ways that go well beyond a traditional hierarchically defined work relationship (2004, 153). As Graen and Uhl-Bien argue, the partnership in this stage are transformational in that leaders promotes followers to expand beyond the formalized work contract and move beyond their own self-interests to focus more on the team-interests (Graen and Uhl-Bien 1991, 34)²⁸.

They write:

According to the model, these partnership relationships experience a “transformation” from self-interest to a larger interest. Thus, the type of leadership that occurs in the stranger and acquaintance dyads (low to medium LMX) aligns more closely with descriptions of transactional leadership and the dyads that are able to “transform” into partnership dyads (high LMX) align more closely with transformational leadership. (Graen and Uhl-Bien 1995, 238)²⁹

²⁸ In “Process and Structure in Leader-Member Exchange” (1997), Raymond T. Sparrowe and Robert C. Liden introduce a framework for understanding relationship quality which is based on reciprocity. It uses social network analysis to describe how social structure facilitates the exchange process in which leaders and members develop more informal/intimate Leader-Member Exchange and produce better outcomes. The contribution of this article is that they extend the traditional domain of LMX research to examine the context of informal relationship in which leader-member exchanges are embedded (Academy of Management Review, 22, no. 2, 1997, p. 544).

²⁹ In “To Share or Not To Share Leadership: New LMX-MMX Network Leadership or Charismatic Leadership on Creative Projects” in *Sharing Network Leadership* (2006), George B. Graen describes the new LMX-MMX leadership theory based on Michael Kramer’s study on the authentic leadership sharing which involves mutual trusting, respecting and committed working relationship between the leaders and the members. In this article, Graen distinguishes LMX leadership from charismatic leadership. The biggest difference, according to his research, is that LMX leadership sharing can benefit most from a creative team; on the contrary, under charismatic leadership strategy, team performance on all dimensions rests on the leaders’ talents (Graen 2006, 29). Graen also discusses the difference between sharing leadership and delegation in that for sharing leadership both leaders and members benefit appropriately by growing new dyadic leadership capacity (2006, 31). He presents a

The following table depicts the leadership-making process of LMX theory.

Table 2. Life Cycle of Leadership-Making
(Adopted from Graen and Uhl-Bien 1991, 33; 1995, 231)

TIME →			
STAGE CHARACTERISTIC	STRANGER	ACQUAINTANCE	MATURE
A. Relationship-Building Phase	Role-Finding	Role-Making	Role Implementation
B. Type of Reciprocity	Cash & Carry	Mixed	In-Kind
C. Time Span of Reciprocity	Immediate	Some Delay	Indefinite
D. Leader-Member Exchange	Low	Medium	High
E. Incremental Influence	None	Limited	Almost Unlimited
F. Type of Leadership 1) Transactional 2) Transformational	Behavioral Management (Bass 1985) Self-Interest	————— —————	Reciprocal Favors (Burns.1978) Team-Interest

Leader-Member Exchange (LMX) theory has been studied cross-culturally.

Several studies regarding Leader-Member Exchange (LMX) have been researched and measured in companies and organizations in Korea. The following are good examples of some research articles on Leader-Member Exchange in Korean companies and organizations: “Superior–Subordinate Relationships in Korean Civil Engineering Companies” (Mgmt 2005, 159-163); “Workplace Friendship and Employee's Productivity: LMX Theory and the Case of the Seoul City Government” (Song 2006, 47-58); “The Effect of Individual Characteristics and LMX on the Employee Attitude

model of team leadership development process, called ‘A team leadership sharing decision tree’ and concludes that team leaders need to employ leadership sharing, regardless of their leadership charisma.

and Behavior” (Kyuman Kim and Gunhee Lee 2001, 317-342); “Jeong exchange and collective leadership in Korean organizations” (Yang 2006, 283-298). In particular, Inju Yang researched how the Korean management system works with open interaction and without excessive power abuse, in spite of the emphasis on authority and hierarchy in Korean society. She used *Jeong* (정) which is an emotional support mechanism based on informal social ties in Korean collectives (*woori*, 우리) to explain the nature and process of Korean collective leadership (2006, 283). Northouse mentions that “LMX theory can also be applied in different types of organizations. It appears in volunteer settings as well as traditional business, education, and government settings” (Northouse, 2004, 157). The researcher in this study intended to use Leader-Member Exchange (LMX) theory and its measuring tool for explaining the phenomenon of lay-equipping processes of the selected growing churches that implement shared ministry in Korea.

Relationship-Based Leadership

Domains of leadership include the leader, the follower, and the relationship. In the leader-based domain, the primary focus is on the leader. In the follower-based domain, the primary focus is on the follower. And the relationship-based domain focuses on the dyadic relationship between the leader and the follower (Graen and Uhl-Bien 1995, 223). Table 3 describes the differences among three domain approaches to leadership (1995, 225).

Table 3. Three Domain Approaches to Leadership
(Adopted from Graen and Uhl-Bien 1995, 224)

	Leader-based	Relationship-based	Follower-based
What is leadership?	Appropriate behavior of the person in leader role	Trust, respect, and mutual obligation that generates influence between parties	Ability and motivation to manage one's own performance
What behaviors constitute leadership?	Establishing and communicating vision; inspiring, instilling pride	Building strong relationship with followers; mutual learning and accommodation	Empowering, coaching, facilitating, giving up control
Advantage	Leader as rallying point for organization; common understanding of mission and values; can initiate wholesale change	Accommodates differing needs of subordinates; can elicit superior work from different types of people	Makes the most of follower capabilities; frees up leaders for other responsibilities
Disadvantages	Highly dependent on leader; problems if leader changes or is pursuing inappropriate vision	Time-consuming; relies on long-term relationship between specific leaders and members	Highly dependent on follower initiative and ability
When appropriate?	Fundamental change; charismatic leader in place; limited diversity among followers	Continuous improvement teamwork; substantial diversity and stability among followers; Network building	Highly capable and task committed followers
Where most effective?	Structured tasks; strong leader position power; member acceptance of leader	Situation favorability for leader between two extremes	Unstructured tasks; weak position power; member non-acceptance of leader

LMX theory is a relationship-based approach to leadership. The following figure depicts the relationship among leader-based approach, follower-based approach, and dyadic relationship approach to leadership:

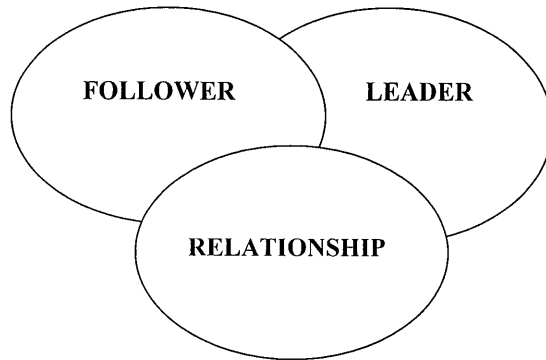


Figure 4. The Domains of Leadership
(Adopted from Graen and Uhl-Bien 1995, 221)

LXM theory which is a relationship-based approach to leadership is also based on a perspective of leadership as process. Northouse defines leadership as “a process whereby an individual influences a group of individuals to achieve a common goal” (Northouse 2004, 3). Contrasting to “leadership as trait,” he explains the meaning of “leadership as process” in this way:

Defining leadership as a process means that it is not a trait or characteristic that resides in the leaders, but is a transactional event that occurs between the leader and his or her followers. *Process* implies that a leader affects and is affected by followers. It emphasizes that leadership is not a linear, one-way event but rather an interactive event. When leadership is defined in this manner, it becomes available to everyone. It is not restricted to only the formally designated leader in a group. (2004, 3)

The following figure shows the different views of leadership between “leadership as trait” and “leadership as process.”

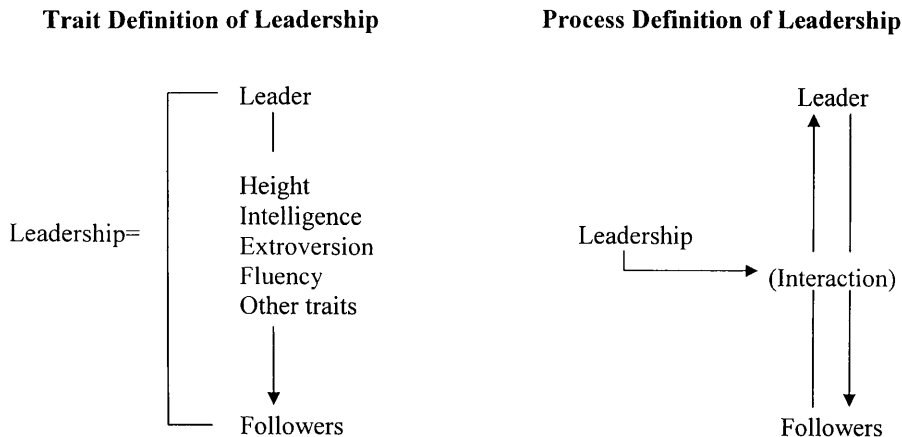


Figure 5. Different Views of Leadership
(Adopted from Northous 2004, 5)

Summary

In this chapter, the theoretical foundations for lay development for ministry and leadership were presented. For the theoretical foundations, theology of the laity, the church growth perspective on the laity and lay ministry, theory of centered and bounded sets, delegation and deployment principles, organizational commitment, and Leader-Member Exchange (LMX) theory, Relationship-based leadership theory were expounded. These theories are foundations to interpret the outcomes from the field research. In the next chapter, what the pastors of equipping churches know about developing the laity for ministry and leadership will be discussed.

CHAPTER 3

WHAT THE PASTORS OF EQUIPPING CHURCHES KNOW ABOUT DEVELOPING THE LAITY FOR MINISTRY AND LEADERSHIP

In Chapters 3 and 4, the research analysis and findings from the case study and the guided interview are discussed. Chapter 3 explores Research question 1 of this study: “What do the pastors of equipping churches know about developing the laity for ministry and leadership?” To answer this question, the researcher interviewed the thirteen selected equipping church pastors who focus on developing laity for ministry and leadership. Based on the data collected from the interviews, ten characteristic commonalities that equipping church pastors have toward lay development for ministry and leadership will be discussed in detail. This chapter includes: (1) Methodology; (2) Data collection and sample; (3) Historical backgrounds of case study churches; (4) Findings from the case studies and interviews. Profiles of the case study churches, interviewees, and the guided interview questions are attached in appendix.

Methodology

Chapters 3 and 4 employ qualitative methodology. In particular, descriptive case study with interview was used to gain data of what the pastors in the case study churches commonly know about lay development for ministry and leadership (Research question 1), and how they equip laity for ministry and leadership and implement lay ministries (Research question 2). In order to improve the reliability of the case study, the researcher interviewed thirteen pastors who are in charge of

lay-equipping/training and thirteen equipped lay leaders in the case study churches (see appendix F and G).

Data Collection and Sample

The procedure of data collection for this study was as follows: The researcher first contacted the senior leadership of the case study churches by phone or email one month before the researcher visited the churches. The researcher's visits to the thirteen selected churches were performed for three months in June, July, and October of 2007. A guided interview that has twelve questions was conducted to thirteen pastors and four questions to thirteen equipped lay leaders.³⁰ In addition interviews, booklets, newspapers, and internet homepages of the thirteen selected churches were used as well.

The criteria used to select the thirteen Protestant churches were explained in detail in Chapter 1, "Research Methodology and Data Collection."³¹ Thirteen Protestant churches in Korea were selected for study according to the following criteria. First, they were located in South Korea (the Republic of Korea). Second, they were churches that intentionally focus on developing laity for ministry and leadership. Third, they were churches implementing lay ministry. The attendance, denomination, and locality (such as urban or rural) were not considered in selecting to choose the case

³⁰ See appendix F, G, H, and I.

³¹ In the initial stage of this research, through web-surfing, the researcher learned that equipping churches had recently developed "a networking connection of discipleship-training churches in Korea." The researcher obtained a list of the discipleship-training churches in Korea through a webpage. In addition, the researcher was informed that the connection has been led by "the International Discipleship-training Institute." So the researcher entered into contact by email with the General Secretary of the institute, Rev. Gunwoo Kim, and obtained the names of several churches that have a good reputation for lay development and shared ministry. Other churches were selected based on the researcher's own connections and knowledge of equipping churches in Korea. The researcher contacted the pastor of each church by email or telephone in order to receive their consent to participate in a case study and to schedule an interview. After this, the list of case study churches was finalized according to their availability for interviews during the researcher's stay in Korea. The numbers of churches to be studied was finalized at thirteen—the maximum number the researcher could manage during ten weeks in the field.

study churches. The participating churches were: Boondang Woori Church, Eun-Hae-Yei Church; Hosanna Church; Jang-Choong Church; Jeja Church; Jiguchon Church; Junglim Church; Kangnam Church; Manna Church; Saeronam Church; Sunhan-Mokja Church; Taekwang Church; and Yung-Ahn Church.³²

Historical Backgrounds of Case Study Churches

This section first describes the thirteen case study churches in order to provide basic understanding of the context of the research communities. Each church's historical background is explained based on the data collected from the case study and the interviews with the pastors/church leaders.³³

Boondang Woori Church was established in 2002 as a church plant project in Boondang by Sarang Church in Seoul. Pastor Chan Soo Lee, who was an associate pastor at Sarang Church, came as the senior pastor of this church. He proposed four visions: (1) The church doing inspiring worship; (2) The church recovering family; (3) The church awakening young people; (4) The church changing the world. In particular, he has focused on equipping lay people to become effective lay leaders through discipleship training. In five years, this church has grown to 5000 regular worship attendance. The first group to finish discipleship training in this church in 2002 numbered 27 (10 men, 17 women). Then the number began to grow to 46 people (23 men, 23 women) in 2003, 96 people (42 men, 54 women) in 2004, and 132 in 2005. Currently, there are about 500 lay leaders who have completed the discipleship training. These leaders usually serve as small group leaders and as other ministry leaders in church (KJC, 1; www.woorichurch.org).

³² See appendix E for the demographics of the research community

³³ See appendix F for the profile of interviewees.

Eun-Hae-Yei Church was established in 1986 by current Senior Pastor Jung Sik Park. At the time, Senior Pastor Park's family of six (4 adults and 2 children) came to the remote area of Incheon to start a church. They spent difficult times in the beginning, but in 1988 they began to train lay people for ministry partners and this started the explosive growth of the church. Approximately 500 out of 2000 regular worship attendants are serving as lay ministers. A unique characteristic of this church is that except for the senior pastor, no one is serving the church as paid staff members. Every ministry is led by trained lay ministers. Everyone has horizontal power in this church. Amongst the trained lay people, some who have the gift of teaching serve as small group leaders and others without the teaching gift serve as leaders in other ministries (EAK, 2; www.gracecc.or.kr).

Hosanna Church was established in 1945. The minister who had established this church left after 10 years of serving and the current senior pastor Hong Joon Choi was then appointed to this church. Prior to this appointment, the church was quite a traditional church that did not equip lay people for sharing the ministry. For example, it was a church where the minister handled all of the ministries and the congregation was led passively. When Pastor Choi first arrived at this church, he gave his all to lay leadership development. As a result, the ministry transformed to become lay-leadership-centered. Currently, there are approximately 4000 regular worship attendants and there are about 1500 lay ministers who have gone through training and are involved in ministry. They are lay leaders who work with the pastors to lead not only the ministries within the church but also outside of the church. The trained lay

ministers are generally active as small group leaders and various servant ministry leaders (HJC, 3; www.hosanna21.com).

Jangchung Church was established in 1954. The current senior pastor Chang Woo Nam came to this church in 1996. Prior to his arrival, this church was quite a traditional church that did not equip lay people well, but pastor Nam started lay member discipleship training. According to him, now everyone understands that they all have to be trained as lay ministers. The main ministry of the pastors is to equip laity to become effective lay ministers. The church has the vision to equip lay people to be co-ministers, serve the community, prepare the next generation, and renew itself. Today, Jangchung Church is leading a campaign called “10/2000 movement” that aims to equip 2000 lay ministers over the course of the next ten years. The trained lay ministers as ministry partners participate in various ministries (CWN, 4; www.jangchung.net).

Jeja Church began in 1986 at the home of the current senior pastor, Rev. Sam Ji Chung. After two years, they moved to this current location in Mok-Dong. Since then, they have used Antioch church in the New Testament as their model church and made it their goal to be a church that has a good start, a church that only glorifies Jesus, a church that has many trained lay ministers, and a church that strives to carry out mercy ministry and mission works. They have also focused their ministry on prayer, evangelizing, and discipleship training. The vision of this church is to change and heal the world by making disciples of all the nations and building the Church in all the nations. This church has 4000 regular worship attendance every Sunday. All of the

trained members are in ministry. They are usually cell group leaders as well as leaders of various ministries (SKH, 5; www.jeja.or.kr).

Jiguchon Church was established by the current senior pastor Dong Won Lee in 1994 with about 65 people. The church was based on the vision to make disciples of Christ through Bible study, outreach, and mission. The church mission statement declares: “Jiguchon church strives to increase the number of saved people everyday by using thorough bible education, gospel evangelization training, and mission training. Jiguchon church will continually work to raise up disciples of Jesus Christ within a thriving, dynamic, growing church community to realize the mission for world evangelization” (www.jiguchon.org). Based on this mission statement, this church developed their vision, mission, and strategy of the church for the 21st century: (1) Vision: this church obeys Jesus Christ's order of evangelization and love, so that this church heals the nation and changes the world; (2) Mission: All the members in this church are going to be trained as lay missionaries through the cell groups; and (3) Strategy: Make the church grow into 30,000 regular worship attendance, raise 3,000 lay missionaries, and support 300 missionaries in other countries. The trained lay ministers are involved in various ministries (BMC, 6; www.jiguchon.org).

Junglim Church was a traditional rural church established in 1966. The current senior pastor Hyung Kyo Chung came to this church in 1991. At the time, this was a small town with farmers and there were about 40 members in the church. He came to this church with a determination to equip lay people to be co-ministers. Ten years later, this church has constructed the Vision Center and now there are approximately 700

regular worship attendants. Most of the trained lay ministers are serving as ministry leaders and small group leaders (HKC, 7; www.junglimcc.org).

Kang-Nam Church was established in 1997. It was started with three people sent out by the mother church of Kang-Rung Central Church. Kang-Nam church grew to 30 in 2000, and now has approximately 100 average worship attendance. As senior pastor, Young Min Kim particularly focuses on lay leadership training which is called “discipleship training” in the church. According to pastor Young Min Kim, only four percent of people living in the vicinity of the church are Christian so the evangelistic potential is great. Many people believe in traditional religion so outreach is not easy. This church has consistently participated in communal events and has been establishing a trust relationship with the neighbors of the community. This church has been focusing on discipleship training within the church and on establishing a good relationship with the community and the churches around the church (YMK, 8; www.gangnam8.com).

Pastor Byung Sam Kim was inaugurated as the senior pastor of Manna Church in 2004. Since then, he has focused on three essential ministries which are expressed well in the mission statement of this church: (1) Worshipers who have experienced the presence of God, (2) will become trained to be disciples, (3) to serve the community and the world with the power of the Holy Spirit. Today this church has 5000 regular attendants every Sunday. There are seven core values under the mission statement of this church and they are: (1) worship ministry; (2) intercessory ministry; (3) equipping ministry to raise lay people as leaders; (4) small group ministry; (5) family ministry; (6) sharing ministry; (7) missions. Under these 7 core values there are various

ministries which are managed and led by trained lay ministers (SSO, 9; www.manna.or.kr).

Saeronam Church was started in 1986, but had remained a typical traditional church that did not have much interest in lay-equipping and shared ministry until 1994. However, when Pastor Jung Ho Oh came to this church as the senior pastor in 1995, he began to focus the church's attention on developing lay leaders and shared ministry. The vision statement of this church is: (1) Share the gospel to those who do not know Jesus Christ, (2) Let them be confident of eternal life, (3) Equipping lay people with the words of God; and (4) Preparing laity as the witness for Gods' kingdom. Today, this church has approximately 4000 regular worship attendance every Sunday. According to the collected information from the interview and church web page, currently, about 237 trained people serve as leaders for various ministries. (JBS, 10; www.saeronam.or.kr).

Sunhan-Mokja Church was established in 1984 by Rev. Ga Wa Chun and seven other members. Pastor Ki Sung Yu became the second senior pastor in 2003. Prior to his arrival, this church was a traditional church which did not place much emphasis on lay leadership development. The church was led by the leadership of the senior pastor. One matter that Pastor Ki Sung Yu personally considered to be of most importance since he came to this church was to equip lay people to be lay ministers through discipleship training. The church now has seven core missions: (1) The Church worshipping God with in spirit and in truth, (2) The Church served by the trained disciples; (3) The Church having fellowship in the Spirit, (4) The Church focusing on spreading the gospel, (5) The Church serving the world, (6) The Church recovering

family; (7) The Church focusing on the young generation. The average worship attendance is about 2500 these days. The senior pastor of this church, Ki Sung Yu mentions that a church should not be led only by the senior pastor, but by all the people of God. For whether we are pastors or lay people, we are all ministers of God. We just play different roles according to our gifts. There is neither a high or low calling nor a more or less important ministry. Everything that we do is important and precious (KSY, 11; www.gsmch.org).

Tae-Kwang Church was established in 1983 by two families (five members). Pastor Chang Don Bae was a student pastor at that time and the area was a typical farming country. He started this church with a heart to establish a church in a town where there were no churches, but before long he was troubled with lay members who were not growing in faith. He gradually came to recognize that the lay leadership development through training was the focal task of the Church. Since then, he has ministered with a full belief that the essence of church is to train lay people to produce lay leaders. He still spends most of his week days doing discipleship training. About 1100 adults attend Sunday worship service today. The vision of the church is: (1) The Church led by lay ministers, (2) The Church fulfilling its vision, and (3) The Church preparing the next generation (CDB, 12; www.ptdaekwang.or.kr).

Young-Ahn Church was established in 1964 by Pastor Yong Soon Nam at a company owned by Deacon Kyung Sun Ahn with 10 other members. In 1982, Pastor Jae Soon Lee became the second pastor to lead the church and in 1995, the current senior pastor, Jung Keun Park, came to lead the church. This church has 43 years of history. But prior to Pastor Jung Keun Park's arrival, this church was a typical

traditional church, which was not the type of a church that trained lay people to become lay leaders. When Pastor Park came, he started lay discipleship training and the church became more active and began to grow since then. This church has determined to be a church that trains lay people to function as lay ministers for the church ministry (PTH, 13; www.yabc.co.kr).

Findings from the Case Studies and Interviews

The research findings from the case studies and interviews are delineated in ten ways: (1) All the people of God (*λαός θεοῦ*) are ministers for God's kingdom work; (2) Ministry leadership should be delegated to equipped lay leaders; (3) Lay people are changed through a lay-equipping process; (4) Equipping ministry is the pastor's primary task; (5) Quantitative and qualitative church growth occur through equipping lay people; (6) the church is the body of Christ; (7) Laity should be equipped and serve according to their spiritual gifts; (8) Lay-equipping is most effective when done in the small-group setting; (9) Moving a church from clergy-driven to *laos*-driven church should proceed with caution; (10) Effective lay-equipping takes place in phases.

All the People of God (*λαός θεοῦ*) are Ministers for God's Kingdom Work

Paul Stevens asserted that "All Christians are given gifts for ministry. There is only one order: *laos* (*λαός*), the people of God. All are ministers. All are priests. All are called" (Steinbron 1997, 50). Hendrik Kraemer, (1958, 52), George Hunter (1996, 121), Greg Ogden (1999, 56-69), and Howard Snyder (2004, 112) all maintain that lay people are ministers who work together for ministry (Eph. 4:11-12). In *The Ministry of the Laity* (1962), Francis O. Ayres also emphasizes the fact that all lay people are

ministers of God. Kraemer argues that, based on the priesthood of all believers, all Christians are ministers and are called to the ministry (Kraemer 1958, 160).

All the people of God, regardless of whether they are the clergy and the laity, are ministers who are called to God's kingdom work. There is only a functional difference between them. They are all God's ministers who serve others. Page writes that "pastors and people together experienced a high commitment to a shared ministry. . . . They encouraged increasing lay involvement. This openness was based on firm convictions about the biblical and theological affirmations understanding the ministry of all of the people" (Page 1993, 84).

According to the interview responses, equipping church pastors recognize that all the people of God (*λαός θεοῦ*), whether clergy or laity, are called to be ministers for God's kingdom work and thus they need to do ministry together. For example, Pastor Ki Sung Yu states that whether we are pastors or lay people we are all workers of God. We just play different roles according to our spiritual gifts. There is neither a higher nor a lower calling, nor is any particular ministry either more or less important. Everything that we do for God's Kingdom is important and precious. Therefore, all lay people are ministers. Pastor Pil Tae Han and Pastor Sung Kook Hwang also agree that lay people are ministers who are working toward strengthening and building the church and the Kingdom of God (SKH, 5; PTH, 13).

According to Pastor Hong Joon Choi, individuals who have gone through a lay-equipping process have strong self-identity as lay ministry partners. They are conscious of the fact that they are ministering to the church as part of a team. Therefore, they are quite creative and take ownership in their participation in ministry.

Furthermore, they share the ministry philosophy of the senior pastor and are active in the implementation of it. They are lay leaders who cooperate in the ministry (HJC, 3). In the case of Eun-Hae-Yei Church, which average approximately 2000 in attendance, there is one ordained pastor and many well-equipped lay ministers who are in charge of various ministries. Eun Ah Kim, a lay pastor of the church says, “We believe that whether we are ordained pastors or not, we are all ministers working for the Kingdom of God” (EAK, 2).

Ministry Leadership Should be Delegated to Equipped Lay Leaders

Equipping church pastors are convinced that while anyone can participate in ministry, ministry leadership should be delegated only to those who have received training to be lay leaders. Equipped lay leaders come to have a higher level of partnership with their pastors in sharing the same vision and passion for the church than others who have not been trained. In discussing bounded sets and centered sets, Guder argues that the church that is a missional community needs to be led by committed and disciplined people who form the bounded set of the covenant community (Guder 1998, 208). Those in this bounded set are especially important, in the sense that they lead the whole community by vision casting, by having a higher level of commitment, and by exercising leadership in various ministries. In these bounded sets, pastors and lay leaders share higher levels of partnership and teamwork. McNeal argues, “New apostolic era churches will emerge only if lay leadership is on the same page as the clergy” (McNeal 1998, 56).

Hunter differentiates the volunteer model from the seminar model of lay training and ministry. While the volunteer model takes advantage of laity’s interests

and gifts, the seminar model assumes that lay people first need to be informed and equipped before they participate in ministry (Hunter 1996, 127). According to the interview responses, equipping church pastors in Korea are closer to the seminar model rather than the volunteer model in the sense that they focus on equipping lay people before lay people participate in ministry. Even though the equipping churches open participation in ministry to any lay person, they make it an obligation for lay people to receive training before becoming lay leaders. For instance, Pastor Sung Sub Oh says that the church's ministries are led by trained lay leaders and there are various education courses to produce such leaders. Lay leaders of the church are ministers who participate in the ministry of God. The church starts new ministries based on need. Whenever a need is identified, a new ministry will be started with a trained lay leader at the center (SSO, 9).

Pastor Ki Sung Yu argues that not everyone becomes a lay leader, but only those who are trained. That is, every lay person is called to be a minister for God's kingdom work, but only a trained lay person can be a lay leader and do his or her job successfully (KSY, 11). Pastor Chang Don Bae asserts that the pastor must not delegate ministry leadership to non-trained lay people but only to those who have received training to be lay leaders. For this reason, in his church only those who have been equipped through the discipleship training become ministry leaders, especially small group leaders (CDB, 12). Pastor Chang Woo Nam, the senior pastor of Jangchung church, considers lay leaders as the core members of the church, who become trained to exercise their leadership for the church (CWN, 4).

Lay People are changed through a Lay-Equipping Process

As Eims pointed out, making disciples takes time. “It takes patience and understanding to teach them how to get into the Word of God for themselves, how to feed and nourish their souls, and by the power of the Holy Spirit how to apply the world to their lives” (Eims 1978, 46). Using Willow Creek Community church as an example, Hunter maintains that the church needs to have an organized process to help lay people develop into effective servants (Hunter 1996, 127).

Equipping church pastors are confident that lay people need to be equipped because they are changed through an equipping process. In particular, they all agreed that successful lay-equipping should not be a short-term program but a long-term process. Leaders are not made in one-day event, but through a well-prepared process over time. It is evident that without training the laity cannot be developed into effective ministry partners. For instance, Pastor Kwang Jin Chun maintains that without a lay-equipping process lay people remain powerless multitudes but through training everyone can change (KJC, 1). Pastor Hyung Kyo Chung also states that people change through a training process over time. Lay people who are just church attenders have no power. However, when they are trained in the Word of God and experience being the body of Christ they become committed ministers (HKC, 7).

Pastor Hong Joon Choi indicates that through a process of discipleship training lay people can become excellent ministry partners for the pastor. They learn to develop a broad-mindedness that can embrace anyone, and they become mature Christians who are able to cooperate with anyone. Through discipleship training, lay people definitely change (HJC, 3). Pastor Sung Kook Hwang also contends that lay people remain part

of the multitude without training, but they can become renewed as servants of God through a lay-equipping process. According to him, the ministry goal of the church is to reach out and transform non-believers into believers, train the believers to become disciples of Christ, and empower them to be in ministry according to their gifts in order to establish the body of Christ and, ultimately, to expand the Kingdom of God (SKH, 5). Pastor Hyung Kyo Chung says, “I have witnessed people changing through the Word and fellowship. That’s why when I came to this church, despite the difficult situation, I was determined to be consistent about discipleship training” (HKC, 7).

Pastor Chang Woo Nam relates that in the past his church was a “traditional” church, by which he means a church which does not focus on equipping lay people, but just comforts them. This is not the biblical pattern for the church. Instead, a church must train passive members to be active lay ministry partners and to lead ministries. Nam thinks that the church must equip lay people to lay leaders and let them work together. Then a healthy and biblical church occurs. Through this ministry, he learned that although people change in different ranges, they do change through an equipping process (CWN, 4).

Equipping Ministry is the Pastor’s Primary Task

The Bible teaches that church leaders’ primary work is to equip “the saints for the work of service, to the building up of the body of Christ” (Eph. 4:12). In *Leading Your Church to Growth*, Peter Wagner argues that the pastor of the church should be an equipper rather than an enabler (Wagner 1983, 79). According to him, the decline of the church in the United States is due to pastoral leaders’ being, enablers and onlookers. Wagner asserts that the pastor needs to be an equipper who develops laity for ministry

and leadership and to work together for Gods' kingdom. Paul Stevens also contends that the primary task of pastors should be an equipping ministry (1985, 30).

In *The Lay Driven Church* Steinbron asserts that "The Church can once again be classless, including both clergy and laity in one order – *laos* (λαός). As *laos*, clergy are now fulfilling their divinely-ordered roles, as ministers, not as The Ministers, whose function is to equip other Christians for their ministries" (Steinbron 1997, 53). Citing Rick Warren, founder of Saddleback Valley Community church, Hunter writes, "The staff's key role is to lead and feed the laity, thereby equipping the saints for their ministries" (Hunter 1996, 130). McIntosh also argues that "To be effective leaders, pastors must decide to make ministers rather than simply be a minister. . . . Rather than seeking to build programs, they must focus on building people" (McIntosh 2003, 110). Brian Bauknight asserts, "Equipping laity for authentic, fulfilling, and God-honoring ministry may be the most important ecclesiological task of our time" (Christensen ed. 2000, 109).

The equipping church pastors who were interviewed in this research recognize that the pastor's primary task in the church is to equip the laity. For instance, Pastor Young Min Kim states that pastors must focus on training lay people to effectively participate in ministry along with the church's leadership, and lay people must focus on doing ministry with the pastor in a spirit of mutual trust and cooperation. As senior pastor, Kim focuses on lay-equipping and spends most of his time equipping lay people (YMK, 8). Pastor Ki Sung Yu explains that prior to his arrival, his church was a traditional church which didn't train lay people. The church was led solely by the leadership of the senior pastor. One thing that Yu personally considered to be of

importance since he came to this church was to train lay people and to involve them in the ministry. So, since he came to this church, he has been focusing his ministry on discipleship training.

According to Pastor Chang Don Bae, he has ministered with a full belief that the essence of the pastoral ministry is to train lay people to produce lay leaders. He still spends most of his week days doing discipleship training (CDB, 12). Hong Joon Choi mentions that prior to coming to his church as senior pastor, he had learned about and experienced the power of lay leadership training. He realized from the experience that training lay people as lay leaders so that they can participate in ministry is truly one of the most important callings of the church. The only way for a church to be truly a church is to awaken lay people and to do ministry with and through them (HJC, 3). It is evident that equipping church pastors place the highest priority on developing laity for ministry and leadership. They never give up equipping lay people, however difficult the situation may be. The more the pastors are faithful to lay-equipping, the better the lay leaders that are produced.

Quantitative and Qualitative Church Growth Occur through Equipping Lay People

In *How Churches Grow*, McGavran argues that the creation of leadership is the essential factor in a growing church. According to him one unchanging factor in church growth is the creation of leaders (McGavran 2001, 132). Peter Wagner also states, “If the clergy can believe that their primary role is that of equipper and if the laypeople will give their consent and open the way for their pastor to be a such a person, churches can grow both in quantity and in quality” (Wagner 1983, 79). In *Church For The Unchurched*, Hunter writes, “We have several reasons to raise up gifted laity to do

lay pastoring. . . . Laity who do pastoring are blessed, and experience growth. . . .

Active lay pastors are more likely to commend the faith to people who do not follow Christ.” (Hunter 1996, 145).

The interview responses indicate that equipping church pastors are convinced that lay-equipping for shared ministry contributes to church growth in both quantitative and qualitative ways. For instance, Pastor Ki Sung Yu mentions that it seems natural that a church would grow through discipleship training. The lives of the lay people change, and they enter eagerly into the ministry with their new identity as ministers. Through their changed lives, outreach happens naturally. Qualitative and quantitative growth seem to be important results of discipleship training.

Pastor Hong Joon Choi is also convinced that lay-equipping contributes to church growth. He states that as it produces mature lay ministers, the church is growing qualitatively. Such trained lay leaders become models for others and encourage others to desire to be trained. Above all, they have burning hearts for the lost and stand on the frontlines of reaching out to dying souls. In this way, lay discipleship training evidently contributes to the quantitative growth of the church as well as to its qualitative growth (HJC, 3).

Pastor Hyung Kyo Chung indicates that when lay people are trained to become effective lay ministry partners, a church continues to grow in a healthy way (HKC, 7). According to Pastor Jung Bae Suh, it is evident that lay people become mature through discipleship training and the transformed lives of the trained lay leaders serve as models for others. Trained lay leaders also focus on reaching out. Through their influence, new people join the church, and soon they too begin to be trained (JBS, 10).

Pastor Kwang Jin Chun mentions that anyone who has accepted Jesus Christ can be called a disciple of Christ. But not all disciples are the same. There are those disciples who are mature and those who are less mature. Considering that discipleship training contributes to producing mature disciples, it can be said that it contributes to the qualitative growth of the lay people. Through this training, people who formerly did nothing but attend church on Sundays have grown in faith and became “born again” as cooperating ministers of the church. In 2002, only 27 members received discipleship training but now 500 members have completed this training. As a result, the church has definitely grown qualitatively and quantitatively (KJC, 1).

The Church is the Body of Christ

In *Lay People in the Church* (1957), Yves M. J. Congar contends that the laity is the Church, which is the body of Christ. Hendrik Kramer also understands that the church is the body of Christ, and argues that all Christians, as part of the body, need to share ministry (1958). In *The Ministry of the Laity* (1962), Francis O. Ayres points out that church is not an institution with a hierarchical structure but the body of Christ and he explains the relationship between clergy and laity from the perspective of Christ’s body. In *The Rebirth of the Laity* (1962), Howard Grimes also explains ecclesiology in terms of the body of Christ. Gibbs and Morton write, “The church into which [a believer] is baptized is much larger than this. It cannot be contained in buildings or confined to institutions. It is something both simpler and more mysterious, more indefinite and yet more comprehensible to men; it is the body of Christ, the whole body of his people” (Gibbs and Morton 1964, 107).

The interview responses indicate that equipping pastors understand the church as the body of Christ. For instance, Pastor Chang Don Bae says, “I believe the church is the body of Christ. We are all part of Christ. We are a community who are continuing the good works of Christ through our hands and feet and with his heart” (KSY, 11). Pastor Sung Sub Oh also mentions that that church is the body of Christ and one community in which all are interrelated (SSO, 9). Pastor Pil Tae Han argues, “Church is the body of Christ bound together in love. We are a community that became one through Jesus Christ. In this body, we worship, educate, experience fellowship and service and go out into the world to share the Good News with the non-believers” (PTH, 13). According to Hyung Kyo Chung, the church is the body of Christ. Just as there are many connected parts in one body, everyone in the church is connected with each other as a body in community (HKC, 7). In consideration of the interview responses, it is evident that equipping church pastors understand the church as the body of Christ.

Laity should be Equipped and Serve According to their Spiritual Gifts

Spiritual gifts are important to the church as the body of Christ. For each Christian to fulfill his or her unique mission, God gives at least one spiritual gift to each believer. And the church as the body of Christ can perform its holistic mission as it utilizes all believers' spiritual gifts. However, in the “traditional” church, church leaders appoint people to ministry positions without considering the people's spiritual gifts. Church leaders merely “fill slots,” instead of helping the lay people to discover and use their spiritual gifts for God's Kingdom (Steinbron 1997, 36). Wagner argues that “the key function of the pastor is not to evangelize but to lead the people into

discovering, developing, and using their God-given spiritual gifts” (Wagner 1984, 91). In *The Lay Driven Church* Steinbron writes, “The kind of church in which lay ministry can be successful is the kind that will let laypeople use their gifts. A great variety of gifts is required because a great variety of ministries exists” (1997, 36).

The interview responses indicate that the equipping church pastors are convinced that lay people need to be equipped to serve according to their spiritual gifts. For instance, Pastor Sung Kook Hwang says that church is the body of Christ. We are members that make up this body. Therefore, as members of the body of Christ, we are intimately related. When we use our gifts and unite as one, we become a strong body of Christ. Lay people must be trained so that they will come to comprehend and accept this fact, and so live up to their calling (SKH, 5). Pastor Byung Min Cho also asserts that the church is the body of Christ. Because we are a body, we must stay connected to one another, encourage one another, serve one another, and work together according to our spiritual gifts (BMC, 6). Pastor Chang Woo Nam points out that the church is a community, a living organism, in which every member becomes part of one body (CWN, 4). Therefore, the church is a harmonious community in which all the people of God serve one another according to their spiritual gifts.

Lay-Equipping is Most Effective When Done in the Small-group setting

The present study found that equipping church pastors recognize that lay-equipping is most effective when done in the context of small groups. Because an equipper needs to spend considerable time with the trainees in conversation and to provide effective training, as Eims contends, it is impossible to train well too many people all at once (Eims 1978, 31). He states, “There must individual, personal time

with each person with whom you are working and whom you are training” (1978, 102). In describing the “Christian connection” in Methodism, Hoo Jung Lee explains that the small groups of the Methodist movement functioned to develop Christian fellowship among God’s people and to train them to share responsibility in ministry (Lee 2001, 360). Through small group activities, such as class, band, society, or select society meetings, lay people could experience real Christian community and be equipped as lay ministry partners.

In *Healthy Christians make a Healthy Church*, John H. Oak, a well known figure who has been a leader in the discipleship-training movement in Korea, points out that a cell or small-group setting is an educational environment in which a mutual relationship and interaction of character can develop between the people gathered there (Oak 2003, 223). Pastor Young Min Kim also states that discipleship training is most effective when done in small groups. In a small-group setting, people can share their lives and experience the joy of encouraging one another (YMK, 8). Pastor Ki Sung Yu mentions that he considers small groups to be quite important. In particular, lay training must happen in a small-group setting. People are built up in character through small groups. Their lives are genuinely changed (KSY, 11). Small groups are biblical as Jesus’ own example shows us. Living together, sharing the Words of God, experiencing the power of the Holy Spirit, all this happened in the small group of disciples led by Jesus.

Pastor Chang Don Bae explains that when discipleship training is done in small groups, people are able to experience true community. Rather than simply studying the Bible, group participants share their lives with one another. Individuals experience

profound personal changes through small group life. For these reasons, Pastor Bae believes such groups are mandatory. About 12 people per group seems to work well. Small groups work well not only for discipleship training but also for other types of Bible study (CDB, 12). Pastor Kwang Jin Chun states that discipleship training must happen in a small-group setting. The reason is because people can share in small groups. In large groups, it is difficult for people to share, for fear of revealing personal things about themselves. But in small groups people feel more free to share with each other. Such sharing is quite important in discipleship training: true maturity comes through sharing. In addition, encouraging people to apply their learning from discipleship training is most effective in a small group environment (KJC, 1).

Jung Bae Suh also believes that discipleship training is most effective when done in the context of small groups. Small groups are active and allow members to develop deep fellowship as they learn from each other. Therefore, discipleship training is most effective when it is carried on in small groups (JBS, 10). Pastor Pil Tae Han also thinks that discipleship training is most effective in small groups, because each person can become a model for every other person in their small groups. In small groups, trainees can have an impact on each other; they learn from each other and grow together (PTH, 13).

For these reasons, discipleship training is most effective when done in the context of small groups. All the equipping church pastors whom the researcher interviewed shared this conviction. In light of the interview responses, it is evident that equipping pastors recognize that lay-equipping is most effective when done in the small-group setting.

Moving from Clergy-Driven to Laos-Driven should Proceed with Caution

In *The Lay Driven Church* Steinbron writes, “No change means death; radical and sudden change can also mean death. Balance between the two extremes is the key to healthy change” (Steinbron 1997, 27). Everett M. Rogers, a recognized figure in innovation theory, also argues that the diffusion of innovations should be progressive to be successful. (cf. Rogers 2003). In *Diffusion of Innovations*, he explains the innovation-decision process and states: “The innovation-decision process is the process through which an individual (or other decision-making unit) passes from gaining initial knowledge of an innovation, to forming an attitude toward the innovation, to making a decision to adopt or adapt, to implementation of the new idea, and to confirmation of this decision” (Rogers 2003, 168). Paul Stevens and Phil Collins point out that change must be incremental and usually takes a lot of time (Stevens and Collins 1993, 130).

The present study found that equipping church pastors know well the caution necessary in the process of moving a church from being clergy-driven to being *laos*-driven. In particular, equipping church pastors point out three important mistakes some pastors might make in the change process: (1) radical change; (2) ignoring the current lay leaders; (3) giving up on change.

(1) Radical Change

Young Min Kim mentions that one of the most important things in transforming a traditional church into an active church is that one must not try to change everything at once. His church spent long preparation periods and took things slowly. Despite slow pace of change, there were those who were against it (YMK, 8). If one tries to make too many changes at once, it will divide the church and create

difficulties for it. Therefore, in terms of speed, change must take place slowly. Sung Sub Oh also points out the risk of radical change. He explains: “I don’t think we should try to change everything at once. When you change all the water in a tropical fish tank, they will all die. When you make small changes, you will be able to gain support and the changes will succeed” (SSO, 9).

Sung Kook Hwang states that a slower speed is important in trying to change traditional churches into discipling churches. There will definitely be rebellion and division if they try to make changes overnight. Therefore, changes must be slow, and people who were already in leadership must first be convinced to share the vision for change. Even though it takes time, everyone must go together (SKH, 5). Hong Joon Choi argues that all changes must happen gradually. Sudden changes divide a community and cause problems (HJC, 3). Therefore, in order to become a church that ministers with lay leaders, the change must come gradually, with the understanding and the approval of church members, and particularly those who are in leadership.

(2) Ignoring the Current Lay Leaders

Pastor Byung Min Cho states that there has to be a deep relationship with the existing untrained leaders. When any changes are made, there is bound to be resistance. One must not ignore those current leaders who resist. Though it may be difficult, one must work with them (BMC, 6). Pastor Young Min Kim comments, “An important thing to keep in mind is not to ignore those who were already in leadership. You must persuade the elders first. If you ignore them because they are not approving and start making changes with new people, then you will experience great difficulties in the future” (YMK, 8).

Pastor Chang Don Bae also emphasizes the risk of ignoring current lay leaders. According to him, the greatest obstacle in the change process is the group of people already in positions of leadership. Without their support, the possibility of failure greatly increases. Therefore, these people must be among the first to be trained. For churches trying to make such changes, they must make long term plans to make changes (CDB, 12). Pastor Chang Woo Nam mentions that in his experience he opted for change and was especially careful not to provoke any confrontation with those who were already in leadership. He continues this policy to this day. Whenever he attempts to new things, he doesn't run ahead by himself. Even if it takes a little longer, he takes the time to persuade and to wait. In fact, sometimes, it is wiser to take a step back before taking a step forward (CWN, 4).

(3) Giving up on change

Pastor Pil Tae Han states that his church also experienced difficulties in transforming itself from a traditional church to a disciple-making church. But the pastor had a clear vision and confidence for training lay people, and did not give up on the change process. At the same time, neither did he give up on the people who were opposing him. He considered each one of them important to this day keeps on working with them (PTH, 13). According to Eun Ah Kim, the first round of discipleship training at Eun-Hae-Yei Church failed miserably. But the pastor didn't give up. He continued to persuade and embraced the people. She says that we must continue to change those who are unwilling to change. Also, once our heart is set on doing something, we must not give up. We must lay firm foundations from the beginning. Even if it takes some time, we must persuade and go with the people. Without this firm

foundation, the process of change may end in failure (EAK, 2). Chang Woo Nam also argues that even though the change process takes time and much waiting and frustration, one must not give up pursuing this goal (CWN, 4).

Effective Lay-Equipping Takes Place in Phases

In *Your Church Can Grow* Wagner writes, “The nurture of the new converts and the process of folding them into the Body is equally as important as their conversion as far as church growth is concerned” (Wagner 1984, 89). The interview responses indicate that equipping church pastors are well aware that training laity for ministry is time-consuming work, and thus they have developed well-organized sequential phases through which the equipping process proceeds. This finding will be discussed in detail in the next chapter.

Summary

This chapter has answered research question 1, “What do equipping church pastors in Korea know about developing the laity for ministry and leadership?” A qualitative methodology was employed, particularly, a case study approach. Guided interviews were conducted with the pastors of the thirteen churches which focus on developing lay people for ministry and leadership. The research findings from the field research identified ten characteristic commonalities that equipping church pastors share regarding lay development and lay ministry. Equipping church pastors are convinced that (1) all the people of God (*λαός θεοῦ*), whether clergy or laity, are called to be ministers for God’s kingdom work, and thus they need to do ministry together (shared ministry); (2) anyone can participate in ministry but ministry leadership should be delegated to only to those who have received training to be lay leaders; (3) lay people

need to be equipped because they are changed through a equipping process; (4) the pastor's primary task is to equip lay people for shared ministry; (5) lay-equipping for shared ministry contributes to both quantitative and qualitative church growth; (6) the church is the body of Christ; (7) lay people need to be equipped to serve according to their spiritual gifts; (8) lay-equipping is most effective when done in a small-group setting; (9) caution is necessary when moving a church from a clergy-driven to a *laos*-driven paradigm; and (10) effective lay equipping should proceed in well-organized, sequential phases.

In the next chapter, using a quantitative methodology, this study will explore how the equipping churches in Korea develop laity for ministry and leadership and how the equipped lay leaders (the entrepreneurial Christian lay leaders) lead various ministries.

CHAPTER 4

LAY-EQUIPPING PROCESSES AND LAY MINISTRIES

In Chapter 3, this study delineated ten characteristic commonalities that equipping church pastors share regarding lay development for ministry and leadership. The present chapter explores such topics as the manner in which equipping churches develop lay people for ministry and leadership and the manner in which the equipped lay leaders lead specific ministries. That is, it answers research question 2, “How do equipping churches develop lay people for ministry and leadership, and how do equipped lay leaders lead various ministries?” These questions are answered in this chapter through analysis of the case studies and interviews with pastors and lay leaders from the thirteen selected churches in Korea.³⁴

Lay-Equipping Processes and Lay Ministries of Equipping Churches

In this section, a lay-equipping process of each church is first described and then the ministries led by equipped lay leaders are reported. It is important to look at the phenomena in context in order to achieve the most comprehensive picture of lay development for ministry and leadership in equipping churches in Korea.

Boondang Woori Church

In order to produce well trained lay ministry-partners, Boondang Woori Church established three training phases. First, all newcomers to this church are enrolled in a fellowship-based small class designed especially for them, in which they are exposed to

³⁴ See appendix E (Demographics of the Research Community) and appendix F and G (Profiles of Interviewees).

the basic teachings of Christianity. In this initial phase, newcomers come to learn about this church's expectations of Christians in general and members in particular. After completing the New Member Class, people are encouraged to enroll in small groups designed for new believers before they receive discipleship training. For example, they can take basic Christian doctrine, Introduction to Old Testament and New Testament, and Exploring the Gospels. This process usually takes about six months.

After completing the basic classes, individuals who desire further training join a year-long small group (less than ten persons) involving communal training. This group uses John H. Oak's *Discipleship Training* as a text book.³⁵ Divided into three parts, this curriculum assists group members in learning the foundations of discipleship, gaining a deeper understanding of salvation, and finally learning how to apply and live out their faith as true disciples (<http://english.sarang.org>). This phase takes about one year to complete.

Individuals who complete the discipleship training can apply for lay ministry training, which focuses on equipping potential lay leaders with the skills and knowledge necessary for leadership. This lay ministry training is divided into four parts. The first part of the training focuses on reconfirming salvation and the joy of living a Spirit-led life, by studying Romans chapter eight under the title, "The Key to a New Life: The Holy Spirit." The second part, titled "The Church and the Laity," considers the doctrines of Church and of discipleship. The doctrine of church lays down the foundation and philosophy of discipleship training. The third part of lay

³⁵ See appendix J regarding the contents of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

ministry training, titled “Small Group and Leadership,” considers skills necessary for leading small groups. Accordingly, this part includes instructions regarding how to study the Bible and prepare lessons using the Inductive Bible Study Method. The fourth part of ministry training is a study of both the Old and New Testaments in a panoramic view, pointing out the key themes of each book. Such a study is important because a lay leader must be equipped with sufficient biblical knowledge. Beside this four-part program, other spiritual training sessions and lectures are offered on an occasional basis (<http://english.sarang.org>; cf. *Leadership Training* v. 1, 2, 3).³⁶ Altogether, the discipleship training and lay ministry training last approximately two years.

Individuals who have completed lay ministry training become small group leaders or lead in various ministries of the church. These lay leaders participate in weekly meetings with the senior pastor, in which they spend time in fellowship, pray together, and reconfirm their vision for the church. In addition, the church offers the lay leaders opportunities for continuing leadership training and conferences, so that they may continue to grow and develop their gifts and skills. This final phase of equipping continues as long as they are in ministry (KJC, 1).

Eun-Hae-Yei Church

At Eun-Hae-Yei Church all newcomers are required to attend New Family Class, a five-week course designed to help newcomers with their personal faith-walk. This class focuses on the confirmation of salvation and on correct ecclesiology. Upon course completing the course, participants are next placed in weekly-small group Bible

³⁶ See appendix J regarding the contents of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

studies. Each small group leader keeps watch on the spiritual state of their group members, and develops a keen awareness of each member's uniqueness. Group leaders also help their class members to enroll in a group studying the Old and New Testaments in order to more fully comprehend Jesus Christ. Further, leaders encourage members to live as born-again disciples of Christ. This process is designed to deepen the new believers' calling as true disciples of Jesus.

When the new-maturing believers complete this course, they are encouraged to attend a discipleship and ministry training course. The textbooks used are *Discipleship Training* and *Ministry training (Leadership training)* written by John H. Oak are used for this phase.³⁷ It takes approximately two years to complete both the discipleship training and the ministry training. Through this process, the participants mature spiritually and gain the character and skills of leaders. Such training produces powerful lay leaders (EAK, 2).

Although the Eun-Hae-Yei church has about 2000 members, just one ordained pastor leads the congregation: other church leadership positions are held by equipped lay leaders who have completed discipleship training and ministry training. These lay leaders direct various small groups, as well as leading ministries both inside and outside the church. One example is a ministry to Alzheimer's patients. Korea's elderly population is growing, as is the number of Alzheimer's sufferers. Lay leaders recognized many Alzheimer's-related needs in the areas surrounding the church. They responded by beginning a ministry for Alzheimer's patients. Lay leaders recognized many Alzheimer's-related needs in the areas surrounding the church. Lay leaders

³⁷ See appendix J regarding the contents of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

began to serve Alzheimer's patients by chatting with them, washing them, walking with them, running errands for them, and sharing the gospel with them (KEA, 2).

As a recent example of this ministry, there was one particular elderly in her 80s who was always boasting about her son. One day, her son came to the leader of this ministry and asked the leader to take care of his mom's funeral. So, the lay leader shared the gospel with her and took care of the funeral preparation for her. Many confessed that they were deeply blessed through this ministry. With this ministry as a catalyst, a new ministry called Respecting Elders Ministry was started, which throws parties for the elderly in the vicinity of the church, plays games with them, provides them with meals, and shares the gospel through Bible studies. Through these ministries, the church has gained good evaluation from the community and many are being reached for Jesus. Once again, it is important to note that all of the lay leaders of this ministry have completed discipleship and ministry training, and are still participating in continuing education provided by the church (KEA, 2).

Hosanna Church

This church utilizes a well-organized, sequential process for equipping lay people to become effective lay ministry partners. The first phase involves New Family Class, through which Hosanna Church provides newcomers with excellent assistance in assimilating into the church. Whether they are first time church-goers or Christians from other regions, all newcomers must participate in this training. During this time, newcomers are introduced to this church, the vision, and other basic information relation to this church.

Through this ministry many people become “settled” in the church. One participant comments, “At first, I was shy and nervous but as weeks went by in the New Family Class, I gained peace and even an excitement for the meeting. I was challenged by the senior pastor when he said that we must mature from milk-drinking believers to those who are able to eat solid food. I am grateful for all who served the New Family Class with bright smiles” (<http://www.hosanna21.com>). Only people who have completed the New Family Class are given the opportunity to become members of the church. Newcomers to the church also participate in a small group called the “Upper Room” which is a weekly small-group Bible Study.

Only those who participate in the Upper Room and have completed the New Member Class are encouraged to apply for the discipleship training and ministry training, if they want to become lay leaders. Once they start the training process, discipleship training takes about a year, and ministry training takes another year. The textbooks used are *Discipleship Training* and *Ministry Training (Leadership Training)* written by John H. Oak.³⁸ During this time, in a small group of about 12 members, lay people receive rigorous training. One leader oversees their spiritual status and trains them with concentration. They meditate on the Word on a daily basis and share their meditation as well as their prayer requests before praying together. Through this process in this small-group environment, the trainees share their deep concerns in life and encourage and learn from each other. They memorize Bible verses, read Christian books, and study the Bible together, which ultimately leads to their spiritual maturity (HJC, 3).

³⁸ See appendix J regarding the contents of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

Persons who have completed both discipleship and ministry trainings are then assigned to lead various ministries including weekly small-group Bible studies. In this phase of their equipping, the church regularly provides lay leaders with continuing education in order to further enhance their sense of partnership and commitment to ministry. In particular, about 400 small-group leaders meet with the senior pastor weekly to report about their ministry and to further their spiritual training. The church also offers special leadership conferences and leadership summits so that lay leaders and the pastor continuously develop their partnership in leadership and ministry. This final phase of lay equipping continues as long as they are in ministry.

In Hosanna Church, various ministries are led by trained lay ministers, who are entrepreneurial Christian lay leaders. Among the many ministries, “JOY Club” is a good example. “JOY” is an acronym from “Jesus First, Others Second, You Third.” The JOY Club ministry serves divorced and unmarried women. This ministry was started in August of 2004 by J who had herself been widowed. JOY Club members seek to encourage each other, pray together, and arm themselves with the Word of God, in order to overcome their sadness and pain as they help each other. At first, there were few people but as years went by, more got involved and currently there are about 50 members. They meet regularly and often and call to encourage each other. In addition, they support each other through a website. As the acronym “JOY” indicates, they focus on Jesus first, then on others, while leaving themselves in God’s hands.

Members of JOY Club share their pain and encourage each other to overcome their difficult situations. For example, after K. got a divorce she began to suffer from depression, insomnia, and a sense of loss. She came to JOY Club through a friend, and

gained much strength after seeing many others in a similar situation. Now, she has overcome her depression and insomnia and also has a deeper faith. She is receiving discipleship training and participating in a small group as well. Another member of this ministry shared the following prayer request: Within L., who came to Joy Club a sad story was hidden. After her divorce, her love for her children and how much she misses them made everyone cry. Please pray for L., so that she can be strong during the upcoming “Family Month” and “Children’s Day.” We ask God to help her demonstrate her faith at her work place, to intervene regarding the custody of her children (www.hosanna21.com).

There are also cases where non-believers come to church through this ministry. P., who recently got a divorce, came to JOY Club through a friend’s guidance. At first, she felt odd, but as time passed she became an active member. Today, she has overcome the shock of her divorce and is living a joyful life as she participates in a small group. As can be seen, this ministry assists those who become single through divorce to overcome their shock and to recover from their pain. In addition, JOY Club members also regularly visit orphanages and serve children who are also lonely. J., the leader of this ministry, comments, “No one can understand the pain of being alone unless they have experienced it. But when these people gather, I have witnessed them overcoming their pain and being able to stand on their own feet. I am happy to witness this from this ministry” (JKS, 3).

Another lay ministry called “Ezer” is a ministry for reading and healing. This ministry was started by a lay leader who wanted to have fellowship with people

through books for the purpose of healing. The lay leader writes at the website of the ministry:

In my attempts to help people who are suffering from pain, I have spent time listening to them, sharing their load; but this did not last long. Then I had an opportunity to read a book titled, *Healing through Reading*. Through this, I have begun to share books with people to help them heal from their pain. Although I am not able to counsel them individually, through books they were able to discover their own problems and were able to find solutions. As people share parts of the books that touched their hearts, they are able to share the burdens of their heart and so experience healing and recovery.
(<http://www.hosanna21.com/ezer>)

Because this ministry encourages people through books, it serves as a good channel to encourage non-believers who enjoy reading and let them to enter into the church in a natural, none-threatening way.

Jangchung Church

Every newcomer in this church voluntarily completes a six-week New Family Class, in which they learn about basic Christian doctrine and are introduced to the church by the senior pastor. The contents of this course include: “Who is God?”; “Who is Jesus?”; “Who is Holy Spirit?”; “What is salvation?”; “What is the Church?”; “What is the Christian life like?” At the end of the six weeks there is a celebration for those who have completed the course. This first phase prepares newcomers to become members of Jangchung Church.

Upon completion of the New Family Class people pass into the second phase of equipping. First there is a discipleship training course, which lasts for about a year. After this, there is ministry training which takes approximately one year as well. Ministry Training mainly deals with issues involving ministry. The textbooks used for

this phase of lay equipping are *Discipleship Training* and *Ministry Training (Leadership Training)* written by John H. Oak³⁹ (CWN, 4).

Individuals from Jangchung Church who have completed discipleship and ministry training serve in various ministries of the church as lay leaders. Many serve as small group leaders, while others serve as lay leaders in various ministries such as Sunday School teaching, food service for the homeless, outreach ministry, and the like. For example, recognizing the fact that most Koreans enjoy natural water from the mountains, a ministry was started in which a lay person of the church began to bring mountain water for the non-believers around the church. Now, more people have participated in this ministry. They get mountain water for those whom they want to reach and naturally build good friendship with them. Some people have come to the church as a result of this ministry.

A ministry called *Ye-Yang-Hwe* (“Jesus’ aroma”), is another good example. This ministry was started approximately nine years ago by a lay minister who realized that there were many elderly people living alone and in poverty. This person began to visit elderly people who are immobile and began to serve them. Now, more people are participating in this ministry and approximately 20 lay leaders are each taking care of one elderly person. Volunteer lay ministers bathe the elderly, run errands for them, make food for them, take them to doctors, and even buy medications for them. They take them to parks and do various chores for them.

Recently, one of elderly lady, called B., gave all her savings (worth about \$10,000) to her care-taking lay minister, wishing the money to be used for this ministry.

³⁹ See appendix J regarding the contents of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

The person in charge of this ministry is an elder of the church and has received the discipleship and ministry training. About this ministry he testifies: “Mrs. K., whom I met, was a non-believer when I first met her, but she came to accept Jesus as her Savior after realizing that there are those who love and care for her. Although she has a hard time moving about, she still comes to church every week. My biggest reward from this ministry is that people are coming to Jesus through it” (OH, 4).

Jeja Church

In the initial phase of lay equipping, all newcomers to Jeja Church are enrolled in Confirmation Class. In this five-week course, newcomers use the text, *Disciple with Assurance*, in which they study how to be freed from sin, how to gain salvation, the meaning of new life, how the Bible was written, how to pray, and other basic teachings.

Once this class is completed, they start a 14-week “Growth Class” using a book titled, *Growing Disciples*. Through this textbook, they study unshakable salvation, the identity of Christians, Christian life, healing, self-esteem, change and maturity, community training, worship, spiritual warfare, offering one’s life to God, discovery of spiritual gifts, and the like. Some of these newcomers are invited to church through a small outreach group called “Alpha” or through other small groups called “cell groups.” Through this assimilation phase, people come to affirm their need for growth.

Individuals who have completed the “Growth Class,” can apply for discipleship training, which is taught over a period of 32 weeks. After they complete this course, they participate in a 16-week ministry training course, after which they become core members of the church and ministry partners⁴⁰ (SKH, 5).

⁴⁰ See appendix J regarding the contents of the textbooks, *Discipleship Training and Ministry Training (Leadership Training)*.

Those who have completed discipleship and ministry training at Jeja Church serve as lay leaders of various ministries. Through the discipleship training, lay people discovers their spiritual gifts, and each one is encouraged to serve in their area of giftedness. Among the various ministries, the Medical Ministry for Foreign Workers is a good example. This ministry was started approximately seven years ago by one lay person who was a medical doctor. Upon hearing that foreign laborers in the vicinity were not receiving appropriate medical attention, he began to serve them. Currently, there are approximately 20 nurses and doctors who participate in this ministry.

The primary purpose of this ministry is to share the love of God and to lead the foreign workers to faith in Jesus. Ministry partners do this by paying visits to the factories where foreign laborers work, in order to take care of them. Recently, ministry members discovered throat cancer in a worker from India, and they worked together to get him well. The doctors noticed another worker from Indonesia and cured him of the disease he was suffering. This man subsequently received discipleship training and returned to his home country to serve as a pastor. The leader of this ministry describes the blessing she receives from this ministry in the following words: “I am rewarded when foreign workers who come to Korea to work in difficult situations receive medical attention, experience Christian love, and accept Jesus Christ. This also encourages my faith to growth in Christ” (SKD, 5).

Jiguchon Church

For this church, one of the purposes of lay training is to raise up lay ministers who demonstrate a growing sense of responsibility and giftedness. In particular, the lay training of this church promotes mutual serving and care-giving within the small-

group context in order to achieve real relationship and maturity. Therefore, this is not a mono-directional teaching process but a preparation of lay leaders through life-changing sharing and fellowship in small groups. The entire phase of discipleship training includes teaching to encourage trainees to share the vision of the church, to prepare lay leaders for ministry and leadership of small groups, and to prepare members to become lay missionaries. Those who have completed this phase confess Jesus as Savior and pursue a life dedicated to attaining to the character of Christ Jesus. They consider their main work in this world as the expansion of the Kingdom; to fulfill this calling they take on ministries both inside and outside of the church (www.jiguchon.org).

There are three main stages to lay training of this church. First, newcomers are introduced to the assimilation phase, which includes: (1) a four-week New Life Course for leading people to confirmation of salvation; (2) a four-week New Family Course for teaching people basic Christian doctrines and about the ministries of Jiguchon Church; and (3) a four-week Introductory Class for Cell Groups. This first stage for newcomers takes about three months.

The second stage of lay training at Jiguchon Church involves being trained for ministry. Lay people volunteer to take these courses: (1) Shepherd Training; (2) Lay Ministry Training; and (3) Open Bible College. Shepherd Training focuses on leading cell groups; Lay Ministry Training focuses on outreach, lay ministries, family ministry, spiritual gifts, and leading small groups; and Open Bible College focuses on teaching the Old and the New Testament. In order to serve as lay leaders in this church, lay people must complete the first two stages of lay training.

The third stage of lay equipping at Jiguchon Church includes training to become lay missionaries. The purpose of this third stage is to produce Christians who are changing their world. All members of the church are called by God to be sent out into the world. Their main mission fields are at home and at work. Thus, the trainees are taught to serve and minister as salt and light right where they are in the world in order to change the world. This final phase of lay equipping lasts approximately two years.

Individuals who have completed their lay trainings at Jiguchon Church are currently serving as leaders of about 400 small groups as well as in various other ministries. The small group leaders participate in a weekly meeting with the senior pastor, to be spiritually fed and to pray for the church. They also have biannual conferences for leadership training, and special leadership summits. This continuing-education phase of lay equipping continues as long as they are in ministry (BMC, 6; www.jiguchon.org).

One of the special characteristics of the Jiguchon Church is that it follows a “Two-Wings Church” paradigm. By this, they mean a church that gathers in a big group to worship, as well as a church that gathers on week days in small groups for Bible study and fellowship.

Those who have received discipleship training at Jiguchon Church are serving in various ministries. Those who have been trained are firm in their conviction that they are sent into their world as missionaries; therefore they look forward to reaching out to lost souls, offering practical helps, and working to expand the Kingdom of God. For example, those who are gifted in arts participate in the Culture Ministry. They

offer to the unchurched various activities or programs of interest to pre-Christians, including drama, movies, art, flower decoration, music, cooking courses, and the like. Through these small groups, non-believers are introduced to the church in a non-threatening manner and are offered opportunities to accept Christ. Many non-believers are being changed through such ministries. That is, these cultural practicums function as a side door for pre-Christians to enter the church. Another example is the social service ministry. This ministry that takes care of those in the vicinity of the church who are less fortunate. Ministry activities include collecting used clothing and distributing it to those living in poverty; taking care of elderly people who live alone; providing meals for children who cannot afford three meals a day; providing side dishes for those in poverty; and other ministries.

Among many other ministries, Assisting Foreign Workers Ministry is a good example. There are many foreign laborers around Jiguchon Church, generally from China, India, and various countries in Southeast Asia. The problem is that many of these workers have difficulty adapting and assimilating into Korean culture, and are not treated with equality. So this ministry serves these foreign laborers who live with financial, cultural, mental, and spiritual difficulties. Lay ministers comfort and encourage them, offer them material help and also resolve legal issues for them.

This ministry was started about five years ago by few lay members who were taught take care for their neighbors. They believed that the foreign workers were their neighbors, and so began to seek them out. One of the first groups to be reached was of foreign laborers from Bangladesh. The lay leaders invited the laborers to their house, visited them at the factory to see if they had any problems, and threw a party for them

on holidays. As a result, a few of the Bangladeshi laborers accepted Jesus as their Savior and began to worship God in their own language, right at the factory. The ministry that got started this way now boasts approximately 100 foreign workers worshipping God in their own languages in small groups. They are beginning to discover their calling from God. In other words, they are beginning to recognize that God has called them to spread the gospel to their own nations. Therefore God brought them to Korea, allowed them to hear the Good News and accept Jesus as their Savior, and now God is training them for ministry to others.

All of the lay leaders of this Assisting Foreign Workers ministry received discipleship training from their church. Now they experience great joy in seeing these foreign workers meeting Jesus, who is changing their lives. The lay ministers also express their joy in helping when these foreign workers are ill-treated by their employers, when they are lost in the midst of Korean laws and culture, and in other ways.

For example, recently, G., a foreign worker from Mongolia, was in a car accident in which he was injured and his friend died. Since G. was without medical insurance or money for surgery, the lay ministers and the church decided to help him. The lay leaders also convinced the president of the company to offer G. medical insurance. Through this experience, G. has accepted Jesus as his Savior and is committed to serving as a pastor when he returns to his home country (KJH, 6). Recently L., who came from Nepal, accepted Jesus and was baptized. M. from Mongolia also accepted Jesus and was baptized. This is what M. writes in the church newspaper: "My cousin (with whom I resided at the time) took me to a church for the

first time in my life. It was a meeting for the Mongolians, and the leader of the group said: ‘You are a chosen people. God is calling you today.’ This proclamation cut through my heart. ‘Am I a chosen person? Is God calling me?’ I contemplated this and began to have faith in God. I found peace when I heard about why Jesus came to earth. I began to truly believe that Jesus came to take away my sin, my sadness, and my pain.” (<http://www.jiguchon.org/newspaper>).

One of the lay leaders of Assisting Foreign Workers ministry writes the following on ministry’s website: “T. from Nepal began to show signs of homesickness. He wasn’t able to sleep at night and kept knocking on the doors of others, so that his colleagues were kept from sound sleep at night. T. was finally taken to a mental hospital, after showing signs of megalomania. This is a mental disease that makes one feel like a superman, or like a retard, because he is not able to do everything that is laid before him. Remembering his bright eyes that always had laughter in them, all of the people involved in this ministry cried and prayed and even did a relay fast for him. I guess this is how we learn to love” (<http://www.jiguchon.org/newspaper>).

Junglim Church

This church has sequential phases for equipping lay people to be effective lay leaders. Every newcomer to this church enroll in a six-week Step by Step Course, in which they learn about their identity as Christians, Jesus Christ, faith, the Bible, and the ministries of Junglim Church. After they complete this week class, they have an overnight camp-out and experience deeper fellowship. This first phase of lay equipping takes six weeks.

After completing the Step by Step course, those who desire further training take a 12-week One to One disciple-nurturing course. The trainers for this course are those who have previously been trained. The contents include studies about salvation, God, Jesus, the Holy Spirit, the Scriptures, meditation, prayer, fellowship, outreach, living a Spirit-filled life, overcoming temptations, obedience, and lay ministry. After this course they can take another 12 weeks of discipleship training. Once they complete this, they are able to lead a One to One disciple-nurturing course. During the second twelve weeks the trainees learn about obedience, service, proclaiming Christ, spiritual growth and maturity, living a pure life, Christian family life, Christian character, Christ as the Lord, Stewardship, spiritual warfare, and love as a new covenant. Once they complete this second 12-week nurturing class, they join a nine-week class of leadership training designed to produce lay ministers to lead the church's various ministries. The contents of the nine-week training course include how to lead small groups, inductive Bible study, practical small group leading, and evaluation. It takes about a year to complete this whole second phase of lay equipping. Lay people who have completed this leadership training serve as leaders of small groups as well as in various other ministries. The small group leaders participate in a weekly meeting with the senior pastor, in order to be spiritually fed and to pray for the church. They also have conferences for leadership training, intercessory prayer, healing ministry, and others. This phase of lay equipping continues as long as they are in ministry (HKC, 7).

Lay people who have received discipleship and leadership trainings in Junglim Church serve as leaders in approximately 80 small groups and also participate in various ministries as lay leaders. Among the various ministries, the Ministry to North

Koreans and Chinese Koreans is a good example. This ministry was started by a lay leader, J., who has discovered that her gift is outreach. She prayed that she would be able to reach out to people. J. worked for a company that found jobs for women, so it was easy for her to encounter Chinese Koreans and North Koreans who came to the South. She not only found them jobs but also shared the Good News with them. She listened to their suffering, assisted them in acculturating to South Korea, and found good jobs for them. This touched the hearts of the North and Chinese Koreans, who were initially filled with suspicion and fear. Recently, J. encountered a Chinese Korean who had served an underground church in China. J. not only found her a great job but also helped her to settle in a good church. As a result of this, many others were able to settle into a church with her. Now J. is praying that more trained lay people will join in this ministry. The church considers this ministry quite important and is fully supportive of it (JHO, 7).

Kang-Nam Church

This church has a well-planned lay-equipping process. When a newcomer comes to the church, they go through a five-week New Member Class, a five-week Confirmation Class, and a 12-week Growth Class. Through these classes, the newcomers learn the truths of Christianity and develop their identity as a member of the church. It takes approximately six months for them to finish these basic classes. After this, they enroll in a one-year study on the Old and New Testaments. This course gathers as a small group, and the participants not only learn the Bible in detail, but also share their thoughts freely and build deeper fellowship in Christ.

After this, the now-maturing lay people may start discipleship training which lasts about 32 weeks. This intensive training is divided into three parts: (1) learning about the foundations of discipleship training; (2) gaining a deeper understanding of salvation; (3) learning how to apply and live out the faith as true disciple of Jesus Christ. Following this comes a Ministry Training course, which lasts about a year (see appendix J). Once the trainees have completed these courses, they become small group leaders or take various other leadership positions in church (YMK, 8).

Among the various ministries, the Children's Soccer Club is a good example. Kangnam Church is located in an area strongly influenced by Buddhism, so that , it is difficult to reach out to the people and to experience church growth. While contemplating this issue, Pastor Kim and a lay leader, P., who personally enjoyed soccer, decided to take a different approach to outreach. This new outreach ministry was called the Children's Soccer Club. Soccer is a prominent sport in Korea. In addition, Koreans have great zeal for educating their children. Confident that parents would also attend church if their children do, P. started this ministry. When P. started this ministry, with the help of several other lay leaders, children in their neighborhood, who were interested in soccer, began to gather. Soon, the Kangnam Church became well known as the church that has the best soccer team, which generated much interest from the community. Not only did children who enjoy soccer begin to come to church but their parents came as well. The Children's Soccer Club ministry began to grow, and their team won many soccer competitions. More children, who joined the team because they enjoyed soccer, began to come worship too. Kangnam Church's Sunday School doubled in size in just one year.

The entire church began to pray for the soccer team, and the soccer team members also participated in praying for their team. Whenever they take home a trophy, the children count prayer as the number one reason for their victory. They always start and end their practices with prayer. The children take turns leading in prayer, and lay leaders use this time to touch reach out to them spiritually. Thus the Children's Soccer Club is clear evidence of the lay leader ministry of the Kangnam Church bearing fruit, as it understood the needs of the community and took action to meet the need. P., the lay leader of this ministry, has completed the church's discipleship training program. This is what he says about this ministry, "I am happy to see kids without daytime guardians, kids who are delinquents, kids who don't hesitate to use foul language, kids who are violent and destructive, changed through this ministry, as they are able to dream with Jesus as their Savior" (PJS, 8).

Manna Church

This church has a sequential process for equipping lay people to become ministry partners. All newcomers to Manna Church are enrolled in a four-week New Family Class in which they learn about basic Christian doctrine, and about the ministries of Manna Church. In particular, they learn about worship, the Scriptures, ecclesiology, and the ministries of the church. There is a celebration for them when they finish the course. At the end of this phase, newcomers become members of Manna Church.

Those who have completed New Family Class are introduced to a middle-level class, an advanced class, a leadership development class, and a family ministry class. In the middle-level class, trainees are introduced to the Old and New Testaments,

Christian faith, and the virtues of disciples. In the advanced class, they do an in-depth study of each book of the Bible, discover their spiritual gifts, and receive leadership training. Those who complete the advanced-level class may proceed on to the leadership development class. In the leadership development class, the budding lay leaders receive a variety of instruction designed to encourage them to participate ministries according to their spiritual gifts. For example, they receive instruction on how to become leaders in intercessory prayer, small group leaders, counselors, hospice volunteers, and in other ministries. To complete all three of these classes (middle, advanced, and leadership) takes approximately two years.

Those who have completed the leadership development class serve as lay leaders in various ministries of Manna Church. In particular, they share the vision with the senior pastor, decide on important matters, and serve as members of the inner circle that leads the church. The church offers them annual leadership training and the senior pastor continue to have fellowship with them. For instance, the senior pastor meets the small group leaders every week to inspire them, and so they may pray for the church together. And the church also provides special seminars and leadership summits every year. Through these gatherings, lay leaders are continuously encouraged and inspired as ministry partners (SSO, 9).

The trained lay leaders of Manna Church in various ministries. Ministry for the Handicapped is a good example. This ministry was started by a lay woman, W. Upon being challenged by the words of the pastor of the church, she looked for an area where she could serve and handicapped people caught her attention. At first, she and her family went to a place where handicapped people live communally, and started a

bathing ministry for them. After six years, the Ministry for the Handicapped has grown; about 40 people participate to take care of approximately 250 handicapped persons each week. Ministry partners play games with them, take walks with them, do their laundry, offer them gifts, and even prepare meals for them. W., a leader of this ministry, encountered a family that refused her help simply because she came from a church. However, last month, the family finally opened its doors to her, and decided to attend church as well. The reason for this change was that, unlike the cultish group at whose hand they had once suffered, W. and members of Manna Church had taken care of their daughter with sincere hearts for the last three years.

As would be expected, through the Ministry for the Handicapped the community around Manna Church has developed a good attitude toward this church. W. comments that, “Although there are times when this ministry is difficult, this is nothing compared to the joy and blessing that we harvest from this ministry” (WSY, 9).

Saeronam Church

This church has a sequential process for lay development. Every newcomer takes part in a four-week New Family Class. In this class, they are introduced to the overall vision of the church and to some basic Christian doctrines, such as “Who is God?”; “Who is Jesus?”; “What is faith?”; and “What is the Church?” Through this phase of training, newcomers acquire information about the ministries of the church as well as about how they should live as Christians. Here is a letter written by one member who completed this phase:

After I moved into the neighborhood, I came to Saeronam Church and enrolled in the New Family Class. I was a little surprised when I received a letter saying I have to complete the New Family Class to become a member of the church. There was no

such thing at my previous church. However, as I have come week after week to the New Family Class, I think I am finally getting adjusted to the church, and am gaining a heart for the church. I desire to know more about God. I will take more classes to learn more. Thank you. (<http://www.saeronam.or.kr>)

Individuals who have completed the New Family Class freely join other training programs. They are qualified to join discipleship training after six months to a year, but they must have the recommendation of the senior pastor as well as of their Upper Room Study Group leader (small group leader). In the year-long discipleship training course, lay people are intensively trained to become church leaders. Participants in this phase of lay equipping encourage and support each other in a small-group setting. The emphasis is on community, as participants experience that one person's pain becomes everyone's pain, and one person's joy becomes everyone's joy. Through this process they grow together as lay leaders for the church. The textbooks used for this phase are *Discipleship Training* and *Ministry Training (Leadership Training)* written by John H. Oak.⁴¹ When participants have completed this training, they all go on a graduation trip, in order to further strengthen and confirm their partnership with each other.

Those who successfully complete the discipleship training move on to lay ministry training, which also lasts about a year. After they complete this ministry training, they are qualified to serve as leaders in small groups or as various servant-ministry leaders. Together, the discipleship training and ministry training of take approximately two years (JBS, 10).

⁴¹ See appendix J regarding the contents of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

Members of Saeronam Church who complete their lay leadership training serve as leaders in approximately 300 small groups as well as in various other ministries. All of the lay leaders participate in weekly meetings with the senior pastor in which they continue to strengthen their fellowship, share their vision for ministry, and pray together. In addition, throughout the year the church provides several leadership summits and conferences to current lay leaders. This continuing education goes on as long as they are in ministry (JBS, 10).

Among many ministries led by the equipped lay leaders of Saeronam Church, the Medical Mission to Amazon Friends is a good example to be introduced. This ministry was started in 2002 by an entrepreneurial lay leader who was disciple through the church's lay-equipping process. He discovered his gifts and mission in the discipleship training course, and since then he has dedicated himself to a medical mission to tribes in the Amazon area of Brazil. Each summer his family, sometimes including his children, and other medical doctors go to the Amazon jungle. They not only provide medical treatment, but also share the gospel with the local people there. Last year, they purchased a boat in order to minister more effectively, and now more people want to join the mission. A., a lay leader who has lead this mission, explains:, "I love the people of the Amazon region. Now many people there call me by name and have become my friends in Christ. I continue to pray for them and for God's ministry there. It is my great blessing to meet them and serve them" (JTA, 10).

Sunhan-Mokja Church

This church has a sequential process of equipping lay people to become lay ministers. When people first come to this church, they are introduced to the church

through a Newcomer Class. At this time, trained lay leaders, called “Barnabas,” are partnered with each of the newcomers. Each Barnabas stays with his or her newcomer partner for ten weeks and assists them in adjusting to the church. Newcomers are taught by their temporary partners (their “Barnabas”) 10 essential subjects: “Are you happy?”; “Why only Jesus?”; “Why should we be saved?”; “What if we commit sins after accepting Jesus?”; “What are the blessings of Christians?”; “How can we pray?”; “How can we obey God’s words,” “What is the evidence of salvation?”; and “The road to the eternal blessing.” As the newcomers meet with their “Barnabas,” they experience true fellowship in Christ and are guided to adjust successfully to the church.

Individuals who have completed the ten-week period of adjustment to the church are qualified to begin discipleship training. This training takes 24 weeks and the focus of this phase is to produce trained disciples of Jesus, in order that they may participate in the church’s various ministries. The discipleship training program uses as its textbook, *Jesus People*, written by the senior pastor, Ki Sung Yu. The first 12-week period confirms the power of the cross, encourages the trainees to put aside their worldly greed and experience the abundance of the Holy Spirit, and teaches them about obedience. After a brief vacation, the next 12 weeks are spent teaching the trainees to experience the power of prayer, encouraging them to live by faith and to have hope in God, urging them to put their love into action, teaching them how to engage in spiritual warfare, and helping them to understand the importance of outreach. This phase encourages those being trained to understand what it means to live by faith and to participate in God’s work as lay ministers. This phase takes about a year including a break.

Those who have completed their discipleship training continue to meet regularly with the senior pastor in order to further develop their partnership in ministry. Small group leaders have weekly meeting with the pastor for Bible study, to share their vision for God's work, and to pray together. Twice per year all the ministries of the church are reevaluated, and lay leaders receive addition training through special leadership conferences. This continues as long as they are in ministry (KSY, 11).

Lay people who received discipleship training in the Sunhan-Mokja Church serve in various ministries, according to their gifts and life-situations. Among the ministries they lead, the Prison Ministry is a good example. This ministry was started by a lay person, A., who became concerned about prison inmates after her nephew was incarcerated. She began to work with inmates who wanted to reform. At first, she was scared and had a negative view of them; but as their meetings became more frequent, she came to realize that the inmates were human beings just like herself. A. now has seven people helping her with the Prison Ministry and they meet regularly with about 50 inmates to counsel with them, encourage them, and worship with them. Sometimes they throw parties for women who have given birth while in prison, and assist in taking care of the babies. It breaks the lay ministers' hearts to see youths who are in prison because of drugs, murder, rape, or theft. However, there is abundant joy when these inmates hear the Word of God and accept Jesus as their Savior. Some of the inmates even started to come out to Manna Church. The leader of the Prison Ministry, A., recently met a 17-year-old girl who was sentenced to 15 years in jail for murder. A. finds much joy in meeting with this girl to share the Good News with her. She is grateful that she can offer hope to those who are in prison. A. says that although there

are difficulties in maintaining this ministry, she overflows with joy when she sees youths being transformed by God, women inmates finding peace, and people recovering in Jesus Christ (AYS, 11).

Tae-Kwang Church

This church has a sequential process for equipping lay people to be effective lay leaders and ministry partners. When newcomers begin to come to this church, they first join New Family Gathering class, in which they learn about basic Christian doctrines and are helped to settle into the church. This is a five-week course discusses the following: (1) Who is Jesus?; (2) the ministry of Jesus; (3) What is faith?; (4) Are you sure of your salvation?; (5) life with God. Through this initial phase of training, the newcomers learn basic Christian doctrines, gain assurance of their salvation, learn about the vision and ministry-direction of Tae-Kwang Church, become part of the church community, and become official members of the church.

Those who have completed the New Family Class and have become members of the church are placed in small cell groups through which they develop fellowship with other members of the church. They spend about a year in cell groups, during which they participate in Evangelism Explosion training. After this, they move into the discipleship training phase. This is the phase that produces lay leaders to serve the Kingdom of God. Qualifications for entering into this phase are: completion of the New Family phase; membership in the church for a year or more; participation in weekly small-group Bible study for at least six months; consistent Sunday worship attendance; and being at least 30 years old. This phase of training entails a year of intensive training from the pastor, using as a textbook, *Leader Making*, written by

Pastor Chang Don Bae. Some of the topics covered in this book include: What is discipleship training?; The joy and blessings of worship; What is prayer?; Lay identity, What is the Bible?; How can we do outreach?;, Jesus Christ; the Holy Spirit; obedience; worship; living faith; spoken words of believers; Biblical ecclesiology; healthy family living; lay people building up the church, and more.

Those who have completed the discipleship training enter active service as lay leaders, who lead various ministries including small groups. Those who are at this stage meet regularly with the pastor. In particular, the 130 small-group leaders meet with the senior pastor each week to report on their ministry and to further their spiritual training. Sometimes, guest speakers are invited to teach about leadership development. Through this on-going training, lay leaders are helped to continue to share the vision of the senior pastor, enabling them to lead the church in the same direction. This continues as long as they are in ministry (CDB, 12).

Those who have completed the discipleship training at Tae-Kwang Church are called Servant Leaders. Not only do they minister as small group leaders, but also in various service ministries. This church has many ministries that are led by equipped lay leaders. Love Sharing with Neighbors Ministry is a good example. This ministry has about 20 members, distributes rice to families in the neighborhood around the church who are living in poverty. Most of the rice is given to non-believing families and many of them have gained a positive perspective on the church. Some have begun to attend Tae-Kwang church, while others have started going to nearby churches. Furthermore, this ministry has helped create a positive image of the church in the eyes of non-believers as a church that helps those who are in need. Currently, the entire

congregation helps out by bringing small amounts of rice to church each week, so that by the end of the month the ministry has enough to distribute to their neighbors in need. Recently, the Love Sharing with Neighbors Ministry has also started to make side-dishes for elderly people who live by themselves. All of the leaders of this ministry are Servant Leaders who have completed the discipleship training program of the church. One of them, R., asserts, “It is rewarding to be able to reach out to those who are in need through this ministry, and I am grateful that this church can come together as one through this ministry” (RDS, 12).

Young-Ahn Church

Young-Ahn Church has a sequential plan for equipping lay people for ministry. Newcomers to this church go through an eight-week New Family Class. Through this fellowship-based course they are introduced to the church’s vision, purpose, and ministries, and they begin to see how they can become part of the church. They are also introduced to basic Christian teachings. Once they finish the New Family Class, , they go on to a 15-week Growth Class. Here, they are schooled in the Gospel, the confirmation of salvation, and to their faith-walk in Christ. In particular, they learn about the concept of the community as the body of Christ, and about spiritual gifts.⁴²

Once they finish the Growth Class, they are qualified to take the discipleship training course. This is a 32-week course. Following this, those who are serious about becoming lay leaders go on into a one-year Ministry Training course. The textbooks used for these two courses are *Discipleship Training* and *Ministry training (Leadership training)*, written by John H. Oak (see appendix J). These two courses focus on

⁴² See appendix J regarding the context of the textbooks, *Discipleship Training* and *Ministry Training (Leadership Training)*.

providing the information and skills needed for church members to function as lay leaders, such as how to lead small groups, the art of serving, and counseling skills. Once the trainees complete these courses, they become involved in ministries as lay leaders (PTH, 13).

Those who have received discipleship and ministry training from Young-Ahn Church serve in a variety of ministries. Among these, the Home Schooling Ministry is a good example. Recently, due to a high divorce rate in Korea, there has been a dramatic increase in the number of children who are left home alone, or are abandoned. Upon becoming aware of this social problem, a group of lay people from the Young-Ahn Church started offering the afterschool activities for children who are living with their grandparents because their parents are divorced or have passed away, as well as other children who are living in poverty. The Home Schooling Ministry helps children with their school work, and also teaches them to play musical instruments because the children could not afford to pay for lessons. Sometimes, the ministry gives scholarships to especially needy children. At times ministry partners take the children on field trips. During school vacation, this special services are offered from morning to evening, with special activities and meals provided.

There are about 20 lay ministers involved in Home Schooling Ministry, and all of them have received discipleship training from the Young-Ahn Church. In fact, they continue to participate in on-going training. When they first started this ministry, many at the church opposed it, because some items from the church were lost and the church premises were vandalized by uncontrollable young people. But due to perseverance of a faithful group of active lay ministers, the ministry is now producing good fruit.

Perhaps the most precious “fruit” of all is that many children who had lost their self-esteem because they were abandoned by their parents, have gained renewed confidence and have been given the courage to dream about their future. Furthermore, many children are accepting Jesus as their Savior, and some of their guardians or grandparents have also begun to attend church.

To give just one example: A boy named J. had become rebellious and a delinquent after his parents got divorced; no one was able to control him. But J. began to come to the activities sponsored by this ministry, and gradually this boy, for whom there seemed to be no hope, began to change. He calmed down and recovered his self-esteem and gained a dream for his future. The leader of this ministry, L. says, “I can see the kids even whenever I close my eyes. Although it is difficult to take care of these kids, it is nothing compared to the rewarding feelings I get from them. I am grateful that kids who had never experienced the love of a family can experience the love of Jesus through this church” (LMS, 13).

Findings from the Case studies and interviews

The research findings from the case studies and interviews are delineated in ten ways: These are findings with regard to lay-equipping processes and equipped lay leaders of the research communities in Korea.

Equipped Lay Leaders Are Produced by a Well-Planned Equipping Process

All of the churches researched in this study have a well-planned, sequential equipping process designed to produce effective lay leaders. Such programs are usually divided into three phases. The first phase delivers basic Christian doctrines and assists newcomers in adjusting to the church. Therefore, this phase can be considered

as the fellowship-building phase. The second phase starts intensive discipleship training. Through this phase, participants grow to be mature Christians, discover their gifts, and prepare themselves to participate in the various ministries of the church as lay leaders. Therefore, this phase can be considered as the growth-informing phase. Lastly, lay people who have completed the second stage, which focuses on intensive lay-equipping, become lay leaders. In this phase they become ministry partners and continually pursue ever-deepening partnerships with their pastor. This lasts as long as they lead in ministries. Through this continuing fellowship and education, these lay leaders continue to grow and develop their competence as leaders in the local church. Thus, this phase can be regarded as the ministry partnership and continuing-education phase.

All of the churches researched in this study consider lay-equipping as a process, and feel that it needs to be continued throughout ministry. Therefore, even when the lay leaders complete their required training, the churches provide continuing education for them. In particular, small group leaders are required to meet with the senior pastor once a week in order to be spiritually recharged, to consider their ministries, and to pray for their ministries. Besides this, they participate in various leadership seminars or spiritual camps in which they maintain an in-depth relationship with other lay leaders. This furthers their partnership in ministry.

Equipped Lay Leaders Share Ministry Leadership

All of the churches researched in this study help lay leaders to share in the leadership of ministry. A ministry that is managed by one person will ultimately wither. Therefore, the church helps to locate people who share a similar passion, and gives

them an opportunity to share leadership and ministry with others. The churches researched in this study have a set system in which a lay leader holds a leadership position for a given time, and then pass it on to another member of the team. This is perhaps the biggest difference from hierarchical traditional churches. In the traditional churches, one person holds a leadership position and does not share the leadership. This is because such people are more interested in the position or status than in ministering to others. This causes much brokenness in many churches. However, equipping churches in this research do not produce such brokenness, because through about two years of discipleship training, lay people mature into humble servant-leaders and also give a firm understanding that what is important in church is not position or status, but ministry for the Kingdom of God.

Equipped Lay Leaders Use their Spiritual Gifts for Ministry

All of the churches researched in this study assist lay people to discover their spiritual gifts and help them to use such gifts for ministry. Those who have the gift of teaching serve as small group leaders, teaching the Word of God. Those who have the gift of serving serve others who are in need. Those who have the gift of prayer serve as intercessors. Doctors reach out to the poor and help them with medical needs. Architects fix houses for free. Beauticians cut hair for the poor and the elderly. Those who speak foreign languages serve foreign workers in the community. Lay people with various gifts serve in various ministries for the expansion of the Kingdom of God. As described previously, the Foreign Workers' Ministry of Jeja Church is a good example. The equipped lay ministers were medical doctors and nurses who discovered and used their gifts to serve foreign workers living in difficult situations. Oak mentions

that “those who have undergone discipleship training can serve one another according to their gifts and thus play a role in creating organic fellowship within the church” (Oak 2005, 7). In addition, the equipping churches rearrange various ministries into several categories in order that similar ministries are united together. Manna Church is a good example. This church helps lay people discover their spiritual gifts, and rearranges various ministries into larger wholes, so that lay leaders work together more effectively.

Equipped Lay Leaders Are Involved in Recovery Ministry and Caring for the Poor

The equipped lay leaders researched in this study were highly interested in recovery ministries. For example, the Singles’ Ministry of Hosanna Church encourages women who became singles either through divorce or death of a spouse to overcome their despair and depression. People involved in this ministry are those who have experienced this pain and are trained to reach out to those with similar experiences. In fact, those who recover become trained to help others who are going through a similar stage in life. Prison Ministry of Sunhan-Mokja Church is another good example. This ministry encourages and assists in the recovery of those who are socially mal-adjusted, harbor rage against society, or feel guilty for the crimes they have committed. Some who have recovered through this ministry have accepted Christ and attend the church.

Furthermore, the equipped lay leaders approach those who are in poverty or who live as social outcasts. Big-Brothers Big-Sisters Ministry in Boondang Woori Church is a good example. Through this ministry the young adults of this church first approached youths who were living with sorrow and rage because they had been abandoned by their parents. To these adolescents, the people in this ministry became

like older siblings, and sometimes even became like parents to them. Through this ministry many adolescents are overcoming their rebellious stage and some even become Christians. Other ministries such as Ministry for Handicaps of Manna Church, or North Koreans and Chinese Korean Ministry of Junglim Church are also good examples of churches which are reaching out and helping those in need.

Equipped Lay Leaders Run Various Activities or Programs to Reach the Unchurched

The equipped lay leaders researched in this study consider that some activities, in which the unchurched are interested, can serve as an effective means for reaching the unchurched. For example, Jiguchon Church offers many programs and activities, such as cultural practicum, including drama, movie, art, flower decoration, music, cooking courses, and the like. Reading and Healing Ministry of Hosanna Church is another good example for reaching the unchurched. According to Hunter, “Apostolic congregations are in ministry to many distinct populations in the entire surrounding community, and most of their external ministries are the brainchildren of an entrepreneurial laity” (Hunter 1996, 141). In presenting the radical outreach ministries of apostolic congregations, Hunter provides a rationale for utilizing various ministries to reach the unchurched (Hunter 2003, 153-156). Growing apostolic churches offer various ministries, which are led by entrepreneurial lay ministers, to pre-Christians so that they experience belonging to the church before they believe. These ministries serve as the side doors of the church to allow non-believers to enter in natural, non-threatening ways.

Equipped Lay Leaders Grow and Do Ministry Together in Small Groups

All of the churches researched in this study assist the trainees to personally experience the Christian community in small group environment and grow together. For instance, the equipping churches include so-called “community training,” which helps people experience true Christian community, as part of their curriculum. Those churches emphasize team ministry as well. In *The Ways I Do Discipleship Training*, Chang Don Bae, the senior pastor of Tai-Kwang Church mentions that he has observed that effective lay ministry partners are produced in the small groups where people learn from each other, challenge to each other, share their thought together, and grow together (Bae 1993, 142). He delineates some advantages of small-group settings for lay-equipping: (1) People can learn from each other; (2) People can better understand to each other; (3) People can enlarge their perspective on the Bible though sharing their knowledge and experiences; (4) People can overcome cram pupils by participating in dialogue between participants; (5) People can experience real community through intercessory prayer (1993, 143-144).

Lay leaders who have completed lay-equipping first lead small groups. Besides the small groups in which they learn the Words of God, they also form groups with people who share similar interests/gifts and start ministries. Through such ministries, they build deeper relationship with the group and become fruitful as new believers are gained. Alzheimer’s Patient Ministry of Eun-Hae-Yei Church is also a good example. The people in this ministry started this after being challenged during a small group Bible study. The equipped lay leaders researched in this study consider small groups with importance. They accomplish their ministries in a team as a small group.

Equipped Lay Leaders Realize and Respond to the Needs of the Community

The equipped lay leaders researched in this study had a clear understanding of the needs of their community and took appropriate actions. The Children's Soccer Team of Kangnam Church is a good example. A lay person who was very interested in soccer recognized that this sport was popular in the neighborhood around the church, and that there were many children living nearby who enjoyed soccer. Furthermore, he realized that the parents of these children were willing to support and invest in the things their children enjoyed or in which they excelled. Knowing this, the lay leader started a children's soccer team which attracted many children. Within one year the number of participants doubled, and more parents and children started coming out to church. This church is well known as a church with a good soccer team. The Home Schooling Ministry of Young-Ahn Church is another good example. Recognizing the social problem of children of divorced parents being left alone without guardians, the equipped lay leaders in the church actively sought out such children and embraced them. Through this ministry, many children who had not experienced the warmth of a family experienced the love of Jesus. Some who were vulgar, violent, and enraged became meek. Furthermore, the people around these children began to gain a positive attitude toward church, and some even became Christians.

Equipped Lay Leaders Lead Ministries

All of the churches researched in this study encourage equipped lay leaders to lead ministries. All the lay leaders of equipping churches have received the trainings offered by their church. This is true of all 13 churches in this research. Through the trainings, lay people gain a unified vision for their church, discover their spiritual gifts, and put into actions the Words of God. As Hunter points out, unlike many traditional

churches, apostolic congregations typically offer a wide range of special ministries beyond the basics. These special ministries of apostolic congregations are the brainchildren of lay people (Hunter 1996, 138). In addition, “In traditional congregation, the clergy generally define, and control, the church’s entire agenda. Apostolic congregations, however, welcome and depend upon the ideas of laypeople for new ministries (1996, 139). That is, in apostolic congregations, most of their new ministries are first raised up by compassionate laypeople as they perceive unmet needs in and outside the church, and then apostolic churches positively support the newly-started ministries. In particular, these churches unite similar ministries into one in order to make the ministries more effective. Manna Church is a good example. This church not only assists in systemizing the ministries started by lay leaders but also helps in administrative matters.

Equipped Lay Leaders Pursue Holistic Mission

The equipped lay leaders researched in this study have a heart for lost souls and assist in helping them to become Christians and to mature in Christ. Foreign Workers’ Ministry of Jiguchon Church is a good example. The lay leaders of this ministry train foreign workers there as Christians and when the workers return home the lay leaders send them back as missionaries to their homeland. Through this ministry, there are cases of foreign laborers who were Buddhists, Hindus, tribal religionists, or atheists who have come to accept Christ, and now serve as pastors in their home countries. The Home Schooling Ministry of Young-Ahn Church, for children in poor families, works toward similar goals. They not only take care of the children from broken homes, but frequently their guardians also become Christians. In addition, the equipped lay

leaders researched in this study pursue holistic mission. They not only focus on saving souls, but also on providing for the physical needs of people. For example, the Giving Out Rice Ministry and the Food for Elderly Ministry of Tae-Kwang Church and the Medical Ministry of Jeja Church take this view in their ministries. Through their medical ministry they take care of the poor both nationally and internationally but they also do not neglect to share the gospel with them. Through their ministry many local people in international situations have come to accept Christ as Savior.

Equipped Lay Leaders Experience Maturation of Faith Through Doing Ministry

The equipped lay leaders researched in this study confessed experiencing the maturation of their own faith through their ministries. This was true for all the interviewees from all 13 churches. At first, they got involved in ministries to obey the teachings of God. But as they continued in the ministry, they became more blessed. As the equipped lay leaders confessed in their interview responses, they learned to pray more through their ministries, to cry as they shared their pain with others, to laugh together, and they gained a deeper understanding of the love of God.

Summary

This chapter has answered the following questions, “How do equipping churches develop lay people for ministry and leadership, and how do equipped lay leaders lead in various ministries?” These questions were answered through the case studies and interviews with pastors and equipped lay leaders from thirteen selected churches.

Concerning lay-equipping processes and equipped lay leaders, the following discoveries were made: (1) Equipped lay leaders are produced through a well-planned

sequential equipping process; (2) Equipped lay leaders share in ministry leadership; (3) Equipped lay leaders use their spiritual gifts for ministry; (4) Equipped lay leaders are highly interested in recovery ministries and in caring for the poor; (5) Equipped lay leaders run various activities and programs to reach the unchurched; (6) Equipped lay leaders grow and do ministry together in small groups; (7) Equipped lay leaders realize and respond to the needs of the community; (8) Equipped lay leaders lead ministries; (9) Equipped lay leaders pursue holistic mission; (10) Equipped lay leaders experience maturation of faith through doing ministry. Based on the statistical analysis for the survey responses, the next chapter will examine how lay people change and become partners-in-ministry and committed lay leaders through a lay-equipping process.

CHAPTER 5

HOW LAITY CHANGE AND BECOME PARTNERS-IN-MINISTRY AND COMMITTED LAY LEADERS THROUGH A LAY-EQUIPPING PROCESS

This study uses both qualitative and quantitative methodologies. In Chapters 3 and 4, a qualitative methodology was employed, and the findings from the case studies and interviews were discussed. The present chapter, Chapters 5 uses a quantitative methodology which includes a survey questionnaire to gain substantial data for research questions 3 and 4. Research question 3 explores that how laity change and become partners-in-ministry through a lay equipping process. Research question 4 examines how laity change and become a committed lay leaders through a lay-equipping process. This chapter first reports the research outcomes from survey questionnaires which measured laity's partnership and commitment changes through a lay-equipping process, and then identifies the characteristics of laity's partnership and commitment changes in detail based on the statistical analysis of survey responses. This chapter includes the following sections: (1) Data collection and sample, (2) Demographics of the sample, (3) Measure, (4) Analysis, (5) Descriptive statistics, and (6) Findings. Tabulation of the research outcomes is reflected in table and narrative form in this chapter.

Data Collection and Sample

The data collection procedure for this study was as follows: The researcher first contacted the senior leadership of the case churches by phone or email one month before the researcher visited the churches. The researcher visited thirteen selected

churches during three months, June, July, and October of 2007. In an interview with the pastors of the case study churches, the researcher asked them to distribute the survey questionnaires to lay people in the three different groups. Group 1 included attenders who were in newcomer classes. Group 2 consisted of lay people who were in lay training (discipleship training) classes. Group 3 included lay leaders (ministry partners) who were participating in ministry and taking continuing education. The researcher explained in detail to the pastors of the case study churches the intention, structure, and questions of the survey questionnaire. Fifteen survey questionnaires were distributed to each group (Groups 1, 2, and 3), and thus 45 survey questionnaires were distributed to each church, making a total number of 585 ($n=585$) questionnaires distributed to the thirteen selected Protestant churches in Korea. Each survey questionnaire reached the participants via pastors of the survey churches. Along with the survey questionnaire, an empty envelope was provided to each participant, so that they could seal the questionnaire in the envelope and return it to their pastor. Their pastor received the sealed envelopes and returned them to the researcher by mail. Altogether, this process required approximately three months to complete.

Out of 585 survey questionnaires distributed, 356 lay people responded, representing a response rate of 60.8 percent. Out of 356 respondents, 102 were in the newcomer phase, constituting Group 1; 109 were in the lay training phase and made up Group 2; 133 respondents were ministry partners taking continuing education phase, and composed Group 3.⁴³ Twelve respondents were eliminated out of the 356 responses because of various disqualifications, and thus the total computed number of

⁴³ Group 1 = 102; Group 2 = 109; Group 3 = 133

responses for statistical analysis was 344.⁴⁴

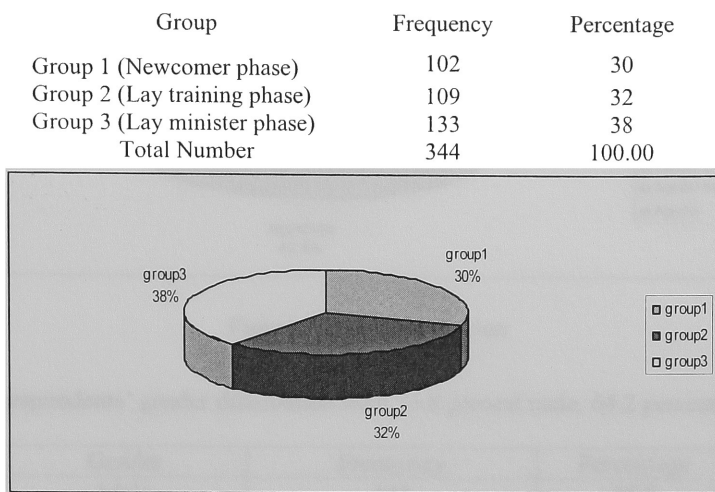


Figure 6. Descriptive Population of the Group

Demographics of the Sample

The age distribution of the respondents was as follows: 5.52 percent were age 20 to 29; 26.1 percent were age 30 to 39; 40.4 percent of were age 40 to 49; 22 percent were age 50 to 59; 4.94 percent were age 60 to 69; 0.58 percent were age 70 or older; and one respondent, 0.29 percent, was age 18.

Age	Frequency	Percentage
18	1	0.29
20-29	19	5.52
30-39	90	26.1
40-49	139	40.4
50-59	76	22.0
60-69	17	4.94
70-	2	0.58
Total Number	344	100.00

⁴⁴ Twelve were delimited from the 356 responses because they did not respond to Question 5, asking “where are you now in the following phase?”: (1) newcomer class, (2) lay training (discipleship training) class, or (3) participating in ministry and participating in continuing education.

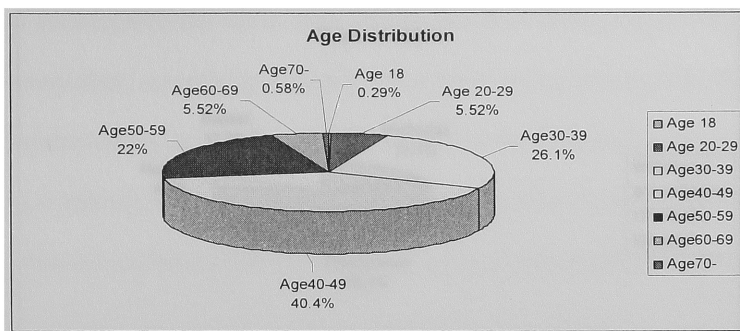


Figure 7. Age Distribution

Respondents' gender distribution was: 35.8 percent male, 64.2 percent female.

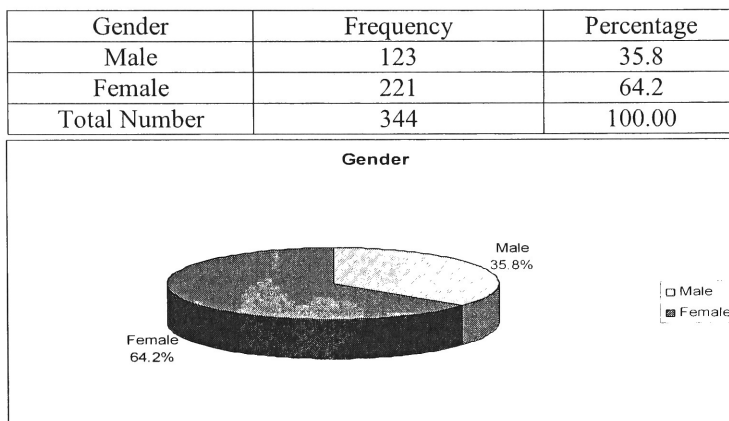


Figure 8. Gender

The survey respondents' denominational affiliation was: Methodist, 17.4 percent; ,Presbyterian, 59.9 percent; Holiness, 4.9 percent; and Baptist, 17.7 percent .

Denomination	Frequency	Percentage
Methodist	60	17.4
Presbyterian	206	59.9
Holiness	17	4.9
Baptist	61	17.7
Total Number	344	100.00

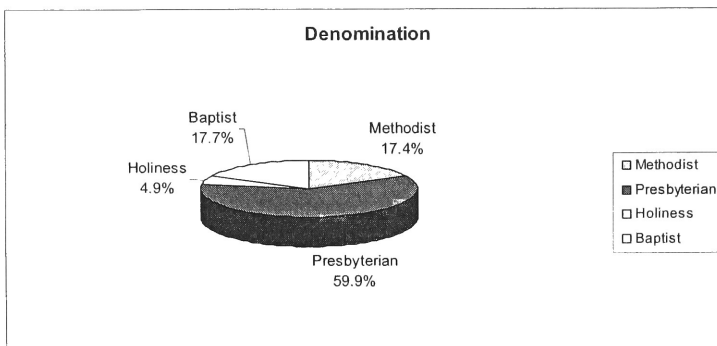


Figure 9. Denomination

In terms of length of time at the current church where a respondent attended, the distribution was as follows: Less than one year, 25.87 percent; one to three years, 20.34 percent; Four to six years, 22.09 percent; seven to ten years, 14.82 percent; eleven or more years, 15.11 percent; and 1.7 percent of respondents did not specify this information.

Period	Frequency	Percentage
1-12 month	89	25.87
1-3 years	70	20.34
4-6 years	76	22.09
7-10 years	51	14.82
11 years - undeclared	52	15.11
	6	1.7
Total Number	344	100.00

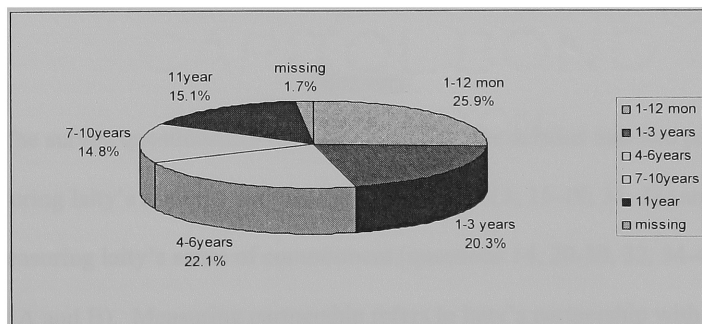


Figure 10. Period of Attending the Current Church

As stated above, the survey respondents were from three groups: 102 were in the newcomer class, comprising Group 1; 109 were in the lay training (discipleship training) class, making up Group 2; and 133 respondents were participating in ministry and taking continuing education, and composed Group 3 (see Figure 6). Table 4 illustrates the demography of the sample according to the three different groups.

Table 4. The Demography of the Sample

		G1 N=102		G2 N=109		G3 N=133	
		FREQ	%	FREQ	%	FREQ	%
Gender	Male	30	29.41	35	32.11	58	43.61
	Female	72	70.59	74	67.89	75	56.39
Age	10s	1	0.98	0	0.00	0	0.00
	20s	15	14.70	4	3.67	0	0.00
	30s	41	40.18	32	29.36	17	12.78
	40s	26	25.48	49	41.28	64	48.13
	50s	12	11.76	20	18.34	44	33.07
	60s	7	6.86	4	3.68	6	4.5
	70s	0	0.00	0	0.00	2	1.5
Denomination	Methodist	17	16.67	12	11.01	31	23.31
	Presbyterian	59	57.84	74	67.89	73	54.89
	Holiness	5	4.90	4	3.67	8	6.02
	Baptist	21	20.59	19	17.43	21	15.79
Attendance Period	1-12 months	81	80.19	6	5.77	2	1.50
	1-3 years	18	17.82	36	34.62	16	12.03
	4-6 years	0	0.00	38	36.54	38	28.57
	7-10 years	1	0.99	16	15.38	34	25.56
	11 years-	1	0.99	8	7.69	43	32.33

Measure

The survey questionnaire used for this study was divided into two parts: the first measuring laity's sense of partnership (questions 1-13; 15-19; 31, 33) and the second measuring laity's sense of commitment (questions 14, 20-30, 32, 34-43) (see Appendix A and B). Measuring partnership refers to laity's partnership with their pastor/church leader and 20 questions were developed from Leader-Member Exchange

7 questionnaire (LMX-7).⁴⁵ This was a survey instrument used to measure the level of Leader-Member Exchange (see appendix A and Research Methodology in Chapter 1). To measure laity's commitment to their church, 23 questions were developed from Organizational Commitment 9 questionnaire (OCQ-9) that is a survey instrument to measure the follower's affective commitment to an organization⁴⁶ (see Appendix B; Research Methodology in Chapter 1). The survey questionnaire used for this research was a perceptual measure because most variables were taken from the survey and measured by respondents' perception of partnership with their pastor and commitment to their church.

Response scales were arranged on a Likert-type attitude scale: 1 being strongly disagree (SD), 2 being disagree (D), 3 being neither or neutral (N), 4 being agree (A), and 5 being strongly agree (SA). The survey questions were constructed to represent that higher number means higher levels of partnership and commitment. That is, subjects' responses were scored on 5-point Likert scales in which "5" represented high

⁴⁵ Some words and terms of the original questions of LMX 7 were changed to be appropriate to the Church setting and thirteen more questions developed based on the LMX 7, making twenty questions in total. For instance, "your leader" is switched to "your pastor/leader" and "job" is changed to "ministry/work." Regarding the dimension of partnership, questions 2, 3, 5, 7, 10, 11, 12, 13, 15, 16, 17, 18, 31, 33 were developed from the original questions 1 and 7 of LMX-7 questionnaire in order to measure the dimension of the sense of obligation in relationship. Questions 4, 9, and 19 were developed from the original questions 4, 5, and 6 of LMX-7 questionnaire in order to measure the dimension of trust in partnership. Questions 1, 6, and 8 were developed from the original questions 2 and 3 of LMX-7 questionnaire in order to measure the dimension of respect in partnership (see appendix A).

⁴⁶ The scales were reduced from seven to five and some words/terms in the questions of OCQ-9 were changed to be appropriate to the church setting. An example would be "organization" is switched to "church" and "work/job/job assignment/job performance" to "ministry" or "work." In addition, fourteen more questions were developed from the original questionnaire of OCQ-9, making it 23 questions in total. Questions 14, 20, 30, and 37 were developed from the original question number 1 of OCQ-9; questions 21 and 22 were developed from the original question number 2 of OCQ-9; questions 23 and 43 were developed from the original question number 3 of OCQ-9; questions 39 was developed from the original question number 4 of OCQ-9; questions 24 and 42 were developed from the original question number 5 of OCQ-9; questions 25 and 40 were developed from the original question number 6 of OCQ-9; questions 26 and 29 were developed from the original question number 7 of OCQ-9; questions 28, 32, 34, 35, 36, 38, and 41 were developed from the original question number 8 of OCQ-9; question 27 were developed from the original question number 9 of OCQ-9 (See appendix B).

partnership or commitment and “1” indicated low partnership or commitment. The coefficient internal consistency reliability of all questions measuring laity’s partnership (20 items) was .944 (Range of $r = 2.55$ to 4.00). The mean of this scale is 3.39 ($SD = .68$) and the range of the scale is 1 to 5. The alpha reliability for commitment questions (23 items) was .948 (Range of $r = 1.87$ to 4.15). The mean of this scale is 3.60 ($SD = .67$) and the range of the scale is 1 to 5. The higher alpha reliability score indicates stronger relationships between questions. In this sense, the questions measuring partnership and commitment for this study were highly reliable between questions.

Analysis

Data analysis is conducted in this section. In order to analyze the collected data in a clear and effective manner, each research question is restated and accompanied by documentary or statistical analysis. Statistical Analysis Software (SAS)⁴⁷ was used to analyze data from survey questionnaires. In particular, the researcher used both the ANOVA procedure⁴⁸ and the FREQ procedure⁴⁹ to determine if the reference characteristics were significantly different among the three groups (groups 1, 2, and 3) and to examine how laity’s partnership and commitment are changed through a lay-equipping process. Correlation procedure (CORP)⁵⁰ and T-Test were⁵¹ used as well in

⁴⁷ Statistical Analysis Software (SAS) analyzes quantitative data.

⁴⁸ ANOVA (Analysis of Variance) procedure is used to test for differences among two or more independent groups. ANOVA procedure was used for this research because one research question was to examine the differences among the three groups 1, 2, and 3 through lay-equipping process.

⁴⁹ FREQ procedure produces one-way to n -way frequency and cross tabulation (contingency) tables.

⁵⁰ CORP procedure (The Pearson coefficient) is a statistic that estimates the correlation of the two given random variables. The coefficient ranges from -1 to 1 . A value of 1 shows that a linear equation describes the relationship perfectly and positively, with all data points lying on the same line and with Y increasing with X . A score of -1 shows that all data points lie on a single line but that Y

order to investigate if there is correlation between laity's partnership and commitment changes through a lay-equipping process. As stated above, each question had five scales (1-5) and higher number of scale represents higher level of partnership or higher level of commitment. In the same way, higher mean score of response to a question represents higher level of partnership or higher level of commitment (see appendix C and D) ⁵²

For the descriptive statistics and T-tests, the researcher examined the mean differences of partnership and commitment among groups 1, 2, and 3. Table 5 presents the result of T-tests that shows the mean and standard deviation for partnership and commitment in group 1, group 2, and group 3. The components of partnership include obligation, respect, and trust.

Table 5. Mean and Standard Deviation for Partnership and Commitment in Groups

	Group 1		Group 2		Group 3		Total	
	N = 102		N = 109		N = 133		N = 344	
Variable	Mean	S.D	Mean	S.D	Mean	S.D	Mean	S.D
Partnership	2.61	0.55	3.47	0.30	3.92	0.39	3.39	0.68
Obligation	2.63	0.49	3.44	0.32	3.91	0.36	3.38	0.65
Respect	1.97	0.80	3.54	0.62	4.11	0.55	3.30	1.11
Trust	2.74	0.69	3.67	0.46	4.19	0.51	3.60	0.81
Commitment	2.83	0.55	3.74	0.30	4.11	0.37	3.61	0.67

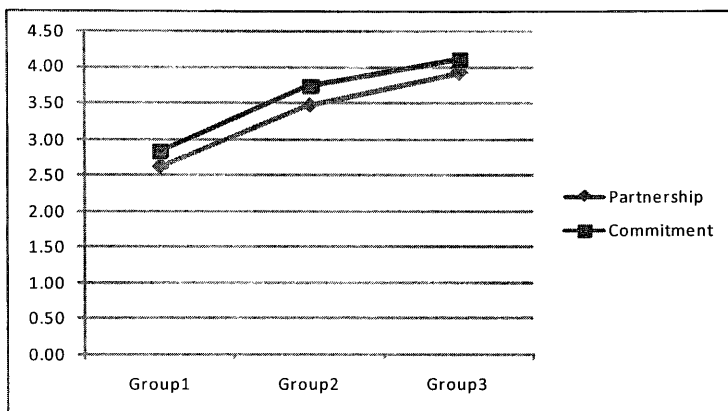
As demonstrated in the differences in the means for groups 1, 2, and 3, the results show that there is an increase of mean between groups 1 and 2, and between

increases as X decreases. A value of 0 shows that a linear model is inappropriate – that there is no linear relationship between the variables.

⁵¹ The T-Test assesses whether the means of two groups are *statistically* different from each other.

⁵² The respondents to the survey questionnaire were divided into three groups: Group 1 was for newcomers in the newcomer classes. Group 2 was for lay people who were in the discipleship training classes. Group 3 included lay leaders participating in ministry and taking continuing education.

groups 2 and 3. Group 1 includes newcomers to the congregation, while group 2 comprises those who are in the course of lay training. Group 3 is composed of lay leaders (ministry partners) who participate in ministry and take continuing education. Figure 11 shows that the mean scores of laity's sense of partnership increases from group 1 to group 3. Laity's mean level of commitment also increases from group 1 to group 3.



	Means of Partnership	Means of Commitment
Group 1	2.61	2.83
Group 2	3.47	3.74
Group 3	3.92	4.11

Figure 11. The Changes of Laity's Partnership and Commitment in Groups

For partnership variable, the mean of group 2 was statistically higher than the mean of group 1 (Group 1 $M = 2.612$, $SE(\text{mean}) = 0.060$, Group 2 $M = 3.465$, $SE = 0.045$, $t = 14.151$, $p < .001$) (see Table 9). The computed value of t shows a significant difference at the 0.001 confidence level ($t = 14.151$, $df = 209$). The mean of group 3 was statistically higher than the mean of group 2 (Group 3 $M = 3.920$, $SE(\text{mean}) = 0.045$, Group 2 $M = 3.465$, $SE = 0.045$, $t = 10.054$, $p < .001$). The computed

vale of t shows a significantly difference at the 0.001 confidence level ($t = 10,054$, $df = 240$) (see Table 5).

For commitment variable, there were significant differences between group 1 and group 2 at the 0.001 level. The mean of group 2 was s statistically higher than the mean of group 1 (Group 1 $M = 2.828$, SE (mean) = 0.546, Group 2 $M = 3.736$, $SE = 0.298$, $t = 14.151$, $p < .001$) (see Table 6). The computed vale of t shows a significantly difference at the 0.001 confidence level ($t = 14.151$, $df = 209$). The mean of group 3 was statistically higher than the mean of group 2 (Group 3 $M = 4,105$, SE (mean) = 0.366, Group 2 $M = 3.736$, $SE = 0.298$, $t = 15,110$, $p < .001$). The computed vale of t shows a significantly difference at the 0.001 confidence level ($t = 15,110$, $df = 240$) (see Table 6).

Table 6. T-Test for Partnership and Commitment in Groups

Variable	Group	Mean	SD	M Difference	Std Error	df	t-vale	Prob>t
Partnership	Group1	2.612	0.547	0.853	0.061	209	14.151	p < .001
	Group2	3.465	0.301	0.455	0.044	240	10.054	p < .001
	Group3	3.920	0.385					
Commitment	Group1	2.828	0.546	0.908	0.061	209	14.151	p < .001
	Group2	3.736	0.298	0.370	0.043	240	15.110	p < .001
	Group3	4.105	0.366					

As mentioned above, it is evident that laity's partnership and commitment were changed through a lay-equipping process. In addition, the descriptive statistics shows that there is high positive correlation between laity's partnership changes and commitment changes through a lay-equipping process.⁵³ The following figure

⁵³ The typical convention is to calculate a number to represent the relationship, called a correlation coefficient. "The number that represents the correlation can range from -1.00 to +1.00. A high positive value (for example, .85, .90, .96) represents a high positive relationship; a low positive value (for example, .15, .20, .08) a low positive relationship; a moderate negative value (for example, -

illustrates the relationship of strengths and direction of correlations (McMillan and Schumacher 2006, 172).

Table 7. Relationship of Strength and Direction of Correlations

	<div style="display: flex; align-items: center; justify-content: space-between;"><div style="text-align: center;">-1</div><div style="text-align: center;">-0.5</div><div style="text-align: center;">0</div><div style="text-align: center;">+0.5</div><div style="text-align: center;">+1</div></div>					
Coefficient of correlation						
Strength of relationship:	high	moderate	low	low	moderate	high
Direction:	negative			positive		

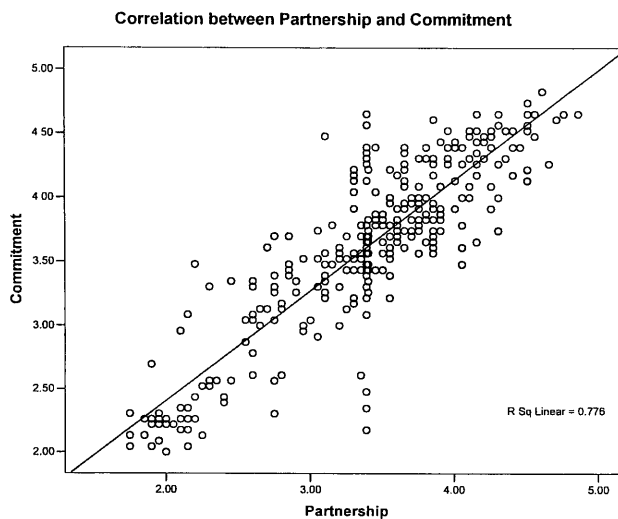
The tables below show the result of the analysis for the correlation between the changes of partnership and commitment through a lay-equipping process. According to the analysis, correlation between partnership and commitment shows statistically significant differences between partnership and commitment in different groups among Group 1 (the newcomer phase), Group 2 (the disciple-making phase), and Group 3 (the current ministry partakers who are in the continuing training phase). The correlation r between partnership and commitment is statistically significant ($r = .881$) (see Table 8). Therefore, it is accepted that there is highly positive correlation between laity's partnership and commitment changes through a lay-equipping process.

.40, -.37, -.52) a moderate negative relationship, a value of 0 no relationship, and so on. Thus, the strength of the relationship becomes higher as the correlation approaches either +1 or -1 from zero." See James.H. McMillan and Sally Schumacher, *Research in Education*, (New York, NY: Addison-Wesley Educational Publishers Inc., 2006), p. 172.

Table 8. Correlation between Partnership and Commitment (n=344)

	Partnership	Commitment
Partnership	1	
Commitment	0.881**	1

**Correlation is significant at the 0.01 level (2-tailed).



The researcher in this research divides lay people into three groups: Group 1 involves lay people in the newcomer class, Group 2 includes lay people in the disciple-making class, and Group 3 involves the current ministry partakers who are in the continuing training class. In each group, the correlation r shows strong correlation between partnership and commitment (Group 1, $r = .776$; Group 2, $r = .585$, Group 3, $r = .589$).

Table 9. Correlation between Partnership and Commitment in Group 1 (n=102)

	Partnership	Commitment
Partnership	1	
Commitment	0.776**	1

**Correlation is significant at the 0.01 level (2-tailed).

Group 1 : Correlation between Partnership and Commitment

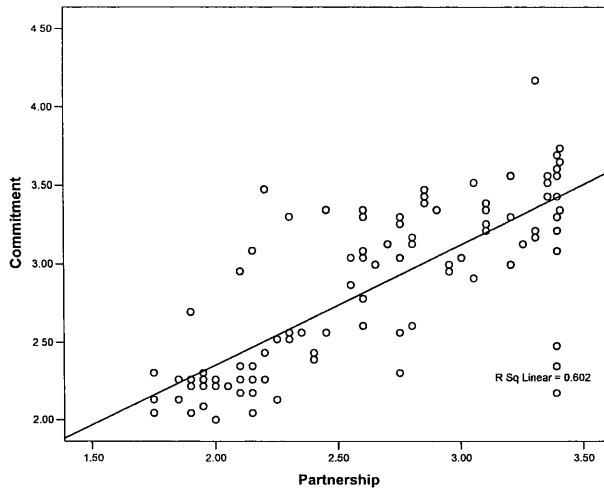


Table 10. Correlation between Partnership and Commitment in Group 2 (n=109)

	Partnership	Commitment
Partnership	1	
Commitment	0.585**	1

**Correlation is significant at the 0.01 level (2-tailed).

Group 2 : Correlation between Partnership and Commitment

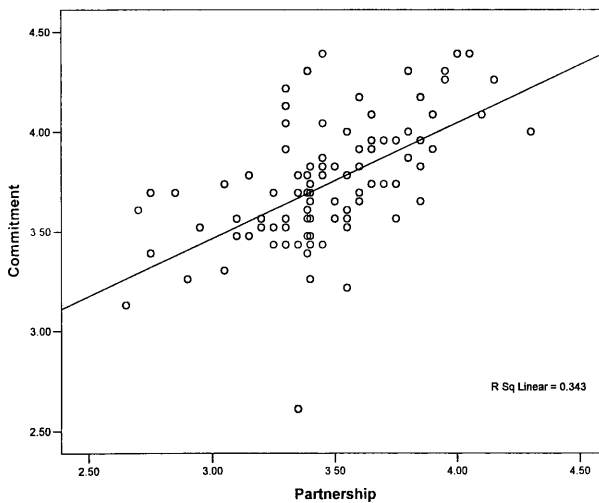
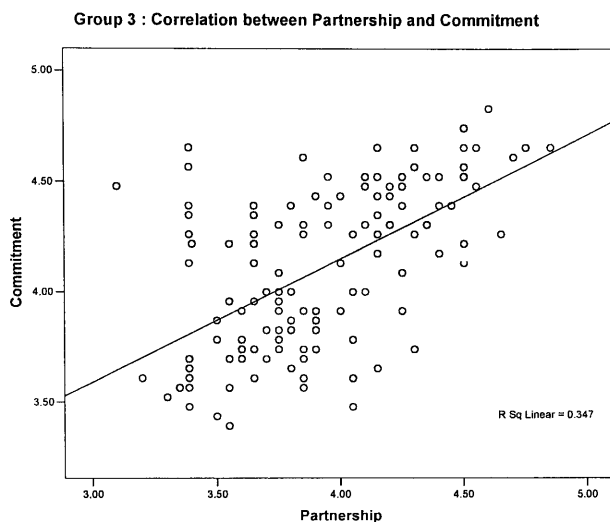


Table 11. Correlation between Partnership and Commitment in Group 3 (n=133)

	Partnership	Commitment
Partnership	1	
Commitment	0.589**	1

**Correlation is significant at the 0.01 level (2-tailed).



In this section, using a quantitative research methodology, the study examined whether laity's partnership and commitment are changed through a lay-equipping process and if there is correlation between laity's partnership changes and commitment changes. Research finding provided statistical evidence that laity's partnership and commitment moved to higher levels and there was a highly positive correlation between laity's partnership and commitment changes through a lay-equipping process. For instance, the responses from groups 1, 2, and 3 showed distinct statistical differences and moved from lower scores to higher scores. This indicates that trained lay leaders in group 3 shows higher partnership and commitment than the trainees in

group 2. In the same way, the lay trainees in Group 2 revealed higher level of partnership and commitment than newcomers in group 1.

Furthermore, the correlation r between laity's partnership changes and commitment changes was $r = .881$. This indicates that the correlation is statistically significant and there is highly positive correlation between laity's partnership changes and commitment changes through a lay-equipping process. Thus, the research analysis shows that laity's partnership and commitment levels inclined simultaneously through a lay-equipping process. This indicates that those who have lower level of partnership have lower level of commitment as well. In the same way, those who have higher level of commitment have higher level of partnership as well. Then, how are laity's partnership and commitment changes characterized? Based on the statistical analysis above, it is described in detail that how laity's partnership and commitment were changed through a lay-equipping process of the case study churches.

How Laity Change and Become Partners-In-Ministry

In this section, the changes in the laity's sense of partnership in ministry occurring through a lay-equipping process are discussed in detail. Descriptive statistics for laity's partnership changes are presented, followed by detailed explanations of the findings from the survey questionnaires regarding laity's partnership changes.

Descriptive Statistics for Laity's Partnership Changes

The descriptive statistics explain 20 questions regarding partnership in this section. The descriptive statistics for the sample are presented in tables and the narrative that follows is based on the different three groups 1, 2, and 3 (see the demographics of the sample). Table 12 shows descriptive statistics for laity's

partnership changes including mean and standard deviation of each question in group 1, group 2, and group 3.

Table 12. Descriptive Statistics for Laity's Partnership Changes

Partnership		Group 1 N = 102		Group 2 N = 109		Group3 N = 133		Total N = 344	
Variable		Mean	SD	Mean	SD	Mean	SD	Mean	SD
1	p1	1.97	1.97	3.38	0.74	3.95	0.80	3.18	1.15
2	p2	2.36	0.95	3.70	0.60	4.22	0.62	3.50	1.06
3	p3	2.77	0.92	3.84	0.56	4.08	0.69	3.62	0.91
4	p4	2.93	0.85	3.98	0.60	4.30	0.58	3.79	0.88
5	p5	3.05	0.87	3.79	0.60	4.29	0.67	3.76	0.87
6	p6	1.95	0.94	3.73	0.77	4.29	0.59	3.42	1.23
7	p7	2.67	0.89	3.58	0.71	4.08	0.59	3.51	0.92
8	p8	1.78	0.73	3.23	0.76	3.81	0.73	3.02	1.11
9	p9	2.07	0.96	3.09	0.94	3.84	0.88	3.08	1.15
10	p10	3.23	1.07	4.16	0.58	4.54	0.52	4.03	0.91
11	p11	3.74	1.01	2.62	0.92	1.97	0.91	2.70	1.19
12	p12	2.90	1.02	3.74	0.83	4.39	0.68	3.74	1.03
13	p13	1.79	0.57	2.43	0.67	3.19	0.90	2.53	0.94
14	p15	2.29	1.03	3.42	0.74	3.98	0.66	3.30	1.06
15	p16	2.18	0.75	3.30	0.74	4.03	0.68	3.25	1.04
16	p17	2.79	1.03	3.96	0.56	4.48	0.59	3.82	1.02
17	p18	2.77	0.90	3.55	0.69	4.13	0.72	3.54	0.95
18	p19	3.21	0.89	3.94	0.59	4.47	0.57	3.93	0.86
19	p31	1.59	0.75	2.60	0.98	3.52	1.00	2.66	1.22
20	p33	2.63	0.91	3.49	0.77	3.90	0.72	3.39	0.93

Grain and Uhl-Bien divided partnership into three subdivisions: respect, trust, and sense of obligation in relationship (Graen and Uhl-Bien 1995, 237). Questions 1, 6, and 8 are measuring the dimension of respect in partnership. According to the statistical analysis, the Cronbach alpha⁵⁴ that shows the inter-item reliability between questions 1, 6, and 8 is .904 ($A = .904$). This verifies that the questions measuring the dimension of respect in partnership are highly reliable with each other. In addition,

⁵⁴ The Cronbach alpha is the numerical value that shows the inter-item reliability between questions.

Duncan groupings⁵⁵ for these questions show that there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix C).⁵⁶

Questions 4, 9, 19 are related to the dimension of trust in partnership.

According to the statistical analysis, the Cronbach alpha that shows the inter-item reliability between questions 4, 9, 19 is .783 ($A = .783$). This verifies that the questions measuring the dimension of trust in partnership are highly reliable with each other. In addition, according to Duncan groupings for these questions, there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix C).⁵⁷

Questions 2, 3, 5, 7 10, 11, 12, 13, 15, 16, 17, 18, 31, 33 are related to the sense of obligation to relationship in partnership. According to the statistical analysis, the

⁵⁵ Duncan Grouping is Duncan's Multiple Range Test in ANOVA procedure that reveals if a group has difference from others. Thus, mean scores with the same letter in Duncan Grouping are not significantly different from each other.

⁵⁶ Question 1 asked, "My pastor/church leader is well aware of my situation." The mean of this question was 1.97 ($SD = 1.97$) for group one, 3.38 ($SD = .74$) for group two, and 3.92 ($SD = .39$) for group three. In addition, Duncan Groupings for this question show that group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 6 was 'My pastor/church leader is aware of what kinds of work (ministry) of this church I participate.' The mean scores of responses to this question were 1.96 ($SD = .94$) for group one, 3.73 ($SD = .77$) for group two, and 4.29 ($SD = .59$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 8 was 'My pastor/church leader is aware of my spiritual gifts (talents).' The mean scores of responses to this question were 1.78 ($SD = .73$) for group one, 3.23 ($SD = .76$) for group two, and 3.81 ($SD = .73$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3.

⁵⁷ The survey asked in Question 4, "I trust and support any decisions my pastor/church leader makes." The mean scores of responses to this question were 2.93 ($SD = .85$) for group one, 3.98 ($SD = .60$) for group two, and 4.30 ($SD = .58$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This indicates that there is significant statistical evidence that there are distinct differences among groups 1, 2, and 3. Question 9 was 'My pastor/church leader has helped me with using his authority (position) when I was in trouble.' The mean scores of responses to this question were 2.07 ($SD = .96$) for group one, 3.09 ($SD = .94$) for group two, and 3.84 ($SD = .88$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This indicates that there is significant statistical evidence that there are distinct differences among groups 1, 2, and 3. Question 19 was 'I fully agree and support the vision of my pastor/church leader for this church.' The mean scores of responses to this question were 3.21 ($SD = .89$) for group one, 3.94 ($SD = .59$) for group two, and 4.47 ($SD = .57$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3.

Cronbach alpha that shows the inter-item reliability between questions 2, 3, 5, 7 10, 11, 12, 13, 15, 16, 17, 18, 31, 33 is .894 ($A = .894$). This verifies that the questions measuring the dimension of obligation in partnership are highly reliable with each other. In addition, according to Duncan groupings for these questions, there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix C).⁵⁸

⁵⁸ The survey asked in Question 2, "I know my pastor/church leader's personality through experience." The mean scores of responses to this question were 2.36 ($SD = .95$) for group one, 3.70 ($SD = .60$) for group two, and 4.22 ($SD = .62$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 3 asked, "I do not refuse my pastor/church leader when they make any requests to me." The mean of the question was 2.77 ($SD = .92$) for group one, 3.84 ($SD = .56$) for group two, and 4.08 ($SD = .69$) for group three. Duncan Groupings for this question showed that group 1 = C, group two = A, and group three = A.⁵⁸ This indicates that there are significant differences between group 1 and group 2, but not between group 2 and group 3. Question 5 was 'I enjoy working with my pastor/church leader rather than working by myself.' The mean scores of response to this question were 3.05 ($SD = .87$) for group one, 3.79 ($SD = .60$) for group two, and 4.29 ($SD = .67$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 7 was 'My pastor/church leader is content with my work (service or ministry) for the church.' The mean scores of responses to this question were 2.67 ($SD = .89$) for group one, 3.58 ($SD = .71$) for group two, and 4.08 ($SD = .59$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 10 was 'My pastor/church leader and I are coworkers who are working together for the Kingdom of God.' The mean scores of responses to this question were 3.23 ($SD = 1.07$) for group one, 4.16 ($SD = .58$) for group two, and 4.54 ($SD = .52$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 11 was 'I feel distant from my pastor/church leader,' which was a reversed question. In this case, the most positive response gains the lowest score and the most negative response gains the highest score. Thus, the mean scores or responses to this question were 3.74 ($SD = 1.01$) for group one, 2.62 ($SD = .92$) for group two, and 1.97 ($SD = .91$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 12 was 'I am a lay minister cooperating with my pastor/church leader for the Kingdom of God.' The mean scores of responses to this question were 2.90 ($SD = 1.02$) for group one, 3.74 ($SD = .83$) for group two, and 4.39 ($SD = .68$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 13 was 'I tend to do more than what is asked of me from the church.' The mean scores of responses to this question were 1.79 ($SD = .57$) for group one, 2.43 ($SD = .67$) for group two, and 3.19 ($SD = .90$) for group three. Duncan Groupings for this question were C for group 1, B for group 2, and A for group 3. This indicates that there is significant statistical evidence that there are distinct differences among groups one, two, and three. For instance, while none in group one responded positively (including agree and strongly agree), 7.34 in group two and 35.87 in group three responded positively. The survey asked in Question 15 was 'I know what my pastor/church

Findings from the Survey Questionnaire

The foregoing analysis of the survey results can be summarized in terms of six principal findings. First, laity's partnership with their pastor/church leader was increased through a lay-equipping process. Second, laity's reciprocity to their pastor/church leader became transformational through a lay-equipping process. Third, laity's "Team-Interest" was increased through a lay-equipping process. Fourth, laity's "Self-Identification" as a lay minister was strengthened through a lay-equipping process. Fifth, laity's influence upon their pastor/church leader was enhanced through a lay-equipping process. And sixth, laity's vision for the church became substantially identical with that of their pastor/church leader through a lay-equipping process.

leader expects from me in church.' The mean scores of responses to this question were 2.29 ($SD = 1.03$) for group one, 3.42 ($SD = .74$) for group two, and 3.98 ($SD = .66$) for group three. Duncan Groupings for this question were C for group one, B for group two, and A for group three. This indicates that there is significant statistical evidence that there are distinct differences among groups one, two, and three. Question 16 was 'I cooperate with my pastor/church leader with all my heart for the growth of this church.' The mean scores of responses to this question were 2.18 ($SD = .75$) for group one, 3.30 ($SD = .74$) for group two, and 4.03 ($SD = .68$) for group three. Duncan Groupings for this question were C for group one, B for group two, and A for group three. This indicates that there is significant statistical evidence that there are distinct differences among groups one, two, and three. The survey asked in Question 17 was 'I am fully aware of the vision of my pastor/church leader for this church.' The mean scores of responses to this question were 2.79 ($SD = 1.03$) for group one, 3.96 ($SD = .56$) for group two, and 4.48 ($SD = .59$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 18 was 'My vision for this church and the vision of my pastor/church leader are identical.' The mean scores of responses to this question were 2.77 ($SD = .90$) for group one, 3.55 ($SD = .69$) for group two, and 4.13 ($SD = .72$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 31 was 'I have spoken with the pastor/church leader regarding the future direction of this church.' The mean scores of responses to this question were 1.59 ($SD = .75$) for group one, 2.60 ($SD = .98$) for group two, and 3.52 ($SD = 1.00$) for group three. Duncan Groupings for this question were C for group one, B for group two, and A for group three. This indicates that there is significant statistical evidence of the distinct differences among groups one, two, and three. Question 33 was 'When I share my suggestions for the church, my pastor/church leader listens to me and reflects my suggestions in ministry.' The mean scores of responses to this question were 2.63 ($SD = .91$) for group one, 3.49 ($SD = .77$) for group two, and 3.90 ($SD = .72$) for group three. Duncan Groupings for this question were B for group one, A for group two, and A for group three. This indicates that there is significant statistical evidence that there are distinct differences between group one and group two, but not between group two and group three.

Incremental Partnership

There is significant evidence that laity's partnership with their pastor/church leader was increased through a lay-equipping process. As stated previously, partnership variable is divided into three sub-dimensions: respect, trust, and sense of obligation in/to the relationship (Graen and Uhl-Bien 1995, 237). According to Leader-Member Exchange (LMX) theory, respect, trust, and sense of obligation in the relationship between leaders and follower are developed through the leadership-making process over time (1991, 33). Questions 1, 6, and 8 are related to the dimension of respect in partnership. According to the data analysis, the dimension of respect in partnership was increased through a lay-equipping process. As an example, for question 1 ("My pastor/church leader is well aware of my situation"), the mean scores of responses to this question increased from 1.9706 for group one, to 3.3679 for group two, and to 3.9545 for group three. This indicates that laity's respect dimension of partnership in group three is higher than in groups one or two. For instance, while 5.88 percent in group one perceived that their pastor/church leader is well aware of their situation, the percentage was 43.99 percent in group two and 78.03 percent in group three.⁵⁹ Figure 12 illustrates this.

⁵⁹ For question 6 (My pastor/church leader is aware of what kinds of work (ministry) of this church I participate), while 9.90 in group one responded positively (including agree and strongly agree), 75.96 in group two and 94.07 in group three responded positively. For question 8 (My pastor/church leader is aware of my spiritual gifts (talents), while 2.00 in group one responded positively (including agree and strongly agree), 40.56 in group two, and 70.99 in group three responded positively.

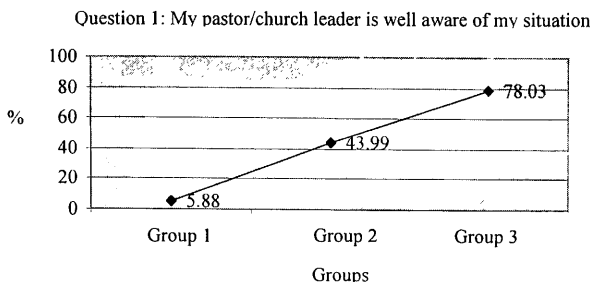


Figure 12. The Change of the Dimension of Respect in Partnership

Questions 4, 9, and 19 are related to the dimension of trust in partnership.

According to the data analysis, the dimension of trust in partnership was increased through a lay-equipping process. As an example, for question 4 (“I trust and support any decisions my pastor/church leader makes”), the mean scores of responses to this question were raised from 2.9314 for group one, to 3.9811 for group two, and to 4.2955 for group three. This indicates that laity’s trust in their pastor is higher in group three than groups one and two. For instance, while 24.51 percent in group one answered that they trust and support any decisions their pastor/church leader make, 83.02 percent in group two and 94.94 percent in group three reported such trust and support.⁶⁰ Figure 13 illustrates this.

⁶⁰ For question 9 (My pastor/church leader has helped me with using his authority (position) when I was in trouble), while 10.00 in group one responded positively (including agree and strongly agree), 38.83 in group two and 75.38 in group three responded positively. For question 19, (I fully agree and support the vision of my pastor/church leader for this church), while 40.19 in group one responded positively (including agree and strongly agree), 80.56 in group two and 96.24 in group three responded positively.

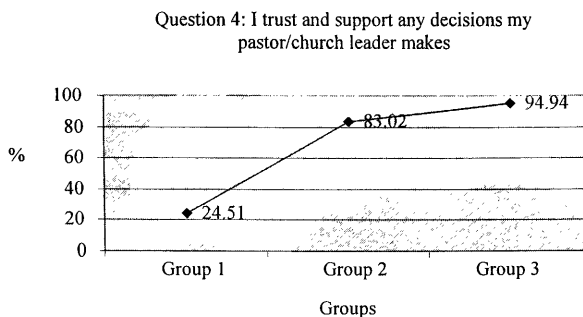


Figure 13. The Change of the Dimension of Trust in Partnership

Questions 2, 3, 5, 7 10, 11, 13, 15, 16, 17, 18, 31, and 33 are related to the sense of obligation to relationship in partnership. According to the data analysis, the sense of obligation to relationship was increased through a lay-equipping process. As an example, for question 3 (“I do not refuse my pastor/church leader when they make any requests to me”), the mean scores of responses to this question increased from 2.7723 for group one, to 3.8381 for group two, and to 4.0985 for group three. This indicates that laity’s sense of obligation to relationship in group three is higher than groups one or two. For instance, while 23.76 percent in group one answered that they do not refuse their pastor/church leader when they make any requests of them, the figure was 75.24 percent in group two and 87.12 percent in group three.⁶¹ Figure 14 illustrates this.

⁶¹ For question 2 (I know my pastor/church leader’s personality through experience), while 14.71 in group one responded positively (including agree and strongly agree), 67.93 in group two and 92.48 in group three responded positively. For question 5 (I enjoy working with my pastor/church leader rather than working by myself), while 33.33 in group one responded positively (including agree and strongly agree), 75.47 in group two and 90.98 in group three responded positively. For question 7 (My pastor/church leader is content with my work (service or ministry) for the church), while 17.17 in group one responded positively (including agree and strongly agree), 60.78 in group two and 85.71 in group three responded positively. For question 10 (My pastor/church leader and I are coworkers who are working together for the Kingdom of God), while 47.52 in group one responded positively (including agree and strongly agree), 92.66 in group two and 97.75 in group three responded positively. For question 11 (I feel distant from my pastor/church leader), while 62.75 in group one responded positively

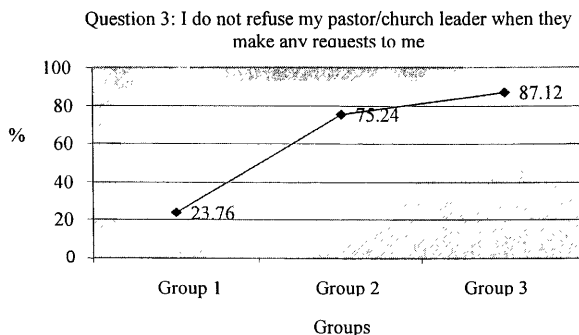


Figure 14. The Change of the Sense of Obligation to Relationship in Partnership

In summary, as shown above, all three sub-dimensions of partnership (respect, trust, and sense of obligation to relationship) increased through a lay-equipping process.

Transformational Reciprocity

According to the LMX theory, successful role-making makes individuals go beyond formally-defined roles (Uhl-Bien, Graen, and Scandura 2000, 148). That is, as the interpersonal trust develops within the leader-member relationship, a high-quality leader-member exchange appears and their trust relationship goes beyond the formal employment contract and becomes transformational (Bauer and Green 1996, 1539).

(including agree and strongly agree), 21.03 in group two and 6.77 in group three responded positively. For question 13 (I tend to do more than what is asked of me from the church), while no one in group one (0) responded positively (including agree and strongly agree), 7.34 in group two and 35.87 in group three responded positively. For question 15 (I know what my pastor/church leader expects from me in church), while 16.83 in group one responded positively (including agree and strongly agree), 51.37 in group two and 81.82 in group three responded positively. For question 16 (I cooperate with my pastor/church leader with all my heart for the growth of this church), while 3.96 in group one responded positively (including agree and strongly agree), 42.02 in group two and 81.68 in group three responded positively. For question 17 (I am fully aware of the vision of my pastor/church leader for this church), while 27.45 in group one responded positively (including agree and strongly agree), 86.24 in group two and 95.49 in group three responded positively. For question 18 (My vision for this church and the vision of my pastor/church leader are identical), while 22.55 in group one responded positively (including agree and strongly agree), 57.08 in group two and 84.21 in group three responded positively. For question 31 (I have spoken with the pastor/church leader regarding the future direction of this church), while 2.94 in group one responded positively (including agree and strongly agree), 22.64 in group two and 57.09 in group three responded positively. For question 33 (When I share my suggestions for the church, my pastor/church leader listens to me and reflects my suggestions in ministry), while 18.37 in group one responded positively (including agree and strongly agree), 50.95 in group two and 75.00 in group three responded positively.

According to the survey responses, there is significant evidence that laity's reciprocity to their pastor/church leader becomes transformational⁶² through a lay-equipping process. For instance, the result of the analysis for question 13 ("I tend to do more than what is asked of me from the pastor/church leader in this church") demonstrates that laity's reciprocity to their pastor/church leader becomes transformational through a lay-equipping process. The mean scores of responses to this question changed from 1.7921 for group one, to 2.4495 for group two, and to 3.2061 for group three did so. This indicates that laity's reciprocity to their pastor/church leader in group three is more transformational than in groups one or two. For instance, no one in group one answered positively that I tend to do more than what is asked of me from the pastor/church leader in this church, but 7.34 percent in group two and to 35.87 percent in group three. Figure 15 illustrates this.

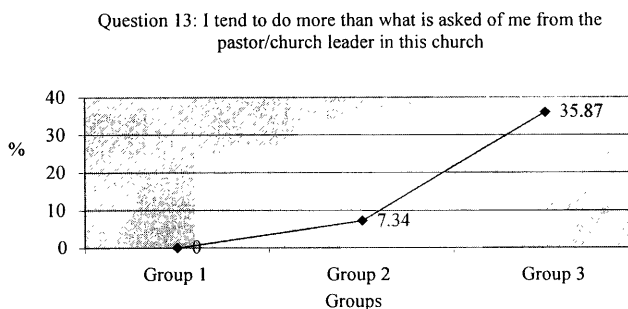


Figure 15. The Change of the Transformational Aspect of Laity's Reciprocity to Pastor

Increasing Team-Interest

According to the LMX theory, followers in mature relationships move beyond their own self-interests to focus more on team interests (Graen and Uhl-Bien 1991, 34).

⁶² Transformational in partnership refers to a cooperation of leaders and followers in moving beyond their own self-interests to accomplish the greater good of the team and organization (cf. Northouse 2004, 153).

Team-oriented motivation is involved in these exchanges within more mature relationships and such teams achieve extraordinary performance beyond expectations and strong commitment to their mission (1991, 35). Logan observes, “True leaders lead not from the front or from the rear, but from alongside. They are vested members of the team. Their use of the word *we* to refer to the team demonstrates their personal ownership of team goals” (Logan 1989, 151). Moreover, teamwork enables people to capitalize on one another’s strengths and to compensate for one another’s weaknesses (Stott 1982, 12).

In *Biblical Church Growth* (2003), McIntosh writes,

A careful study of strong leaders in the Old Testament reveals that one of the reasons of their success was that they worked well with teams. Moses led the children of Israel with a team composed of Aaron, Hur, Joshua, and the seventy elders (Exod. 4:14-16; 17:8-13; 18:13-23). King David operated with a team of godly people (2 Sam. 23:8-39), and Ittai, Zadok, Abiathar, Hushai, and Ziba supported him during his exile (15:19-16:4). Nehemiah assembled a team of Ezra (Neh. 8:1-9), Hanani, Hananiah, Shelemiah, Zadok, Pedaiah, and Hanan (1:2; 7:1-2; 10:23; 13:13). In the New Testament, teamwork is evident in Jesus’ ministry with the twelve disciples (Matt. 10:1) and in Paul’s ministry with coworkers Barnabas, John Mark, Timothy, Luke, Titus, Erastus, Priscilla, Aquila, Silas, and others (Acts 15:40; 19:22; Rom. 16:1-23; Col. 4:7-14; Tim. 4:10-13). Teams form the context of effective leadership through all ages. (McIntosh 2003, 101)

There is significant evidence that laity’s “Team-Interest” was increased through a lay-equipping process. The results of analysis for questions 5, 10, and 16 demonstrate the improvement of laity’s “Team-Interest” through a lay-equipping process. As an example, for question 5 (“I enjoy working with my pastor/church leader rather than working by myself”), mean scores of response to this question increased from 3.0490 for group one, to 3.7925 for group two, and to 4.2857 for group three.

This indicates that laity's "Team-Interest" in group three is stronger than in groups one or two. While 33.33 percent in group one answered that they enjoy working with their pastor/church leader rather than working by themselves, this rose to 75.47 percent in group two and 90.98 percent in group three.⁶³ Figure 16 illustrates this.

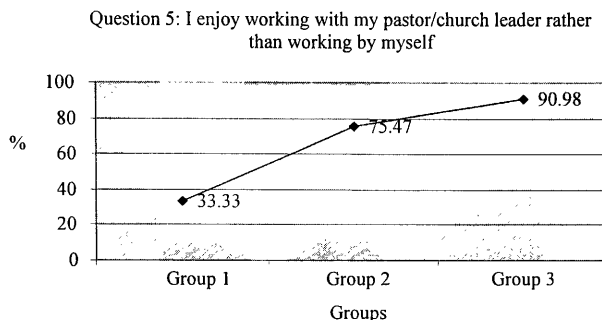


Figure 16. The Change of Laity's Team-Interest

Increasing Self-Identification

Laity's "Self-Identification"⁶⁴ as lay minister became stronger through a lay-equipping process. Question 12 ("I am a lay minister cooperating with my pastor/church leader for the Kingdom of God") was to measure laity's "Self-Identification" as a lay minister. According to the result of the analysis, the mean of scores for responses to this question increased from 2.9010 for group one, to 3.7339 for group two, and to 4.3636 for group three. This indicates that laity's self identification as lay minister in group three is stronger than in groups one or two. While 35.64

⁶³ For question 10 (My pastor/church leader and I are coworkers who are working together for the Kingdom of God), while 47.52 in group one responded positively (including agree and strongly agree), 92.66 in group two and 97.75 in group three responded positively. For question 16 (I cooperate with my pastor/church leader with all my heart for the growth of this church), while 3.96 in group one responded positively (including agree and strongly agree), 42.02 in group two and 81.68 in group three responded positively.

⁶⁴ Self-identification refers to understanding about oneself. For instance, understanding or identifying who oneself is. When this study uses this term, "self-identification, it tries to examine if lay people understand themselves as ministers for God's kingdom work.

percent in group one perceived themselves as lay ministers cooperating with their pastor/church leader for the Kingdom of God, 73.04 percent in group two and 96.22 percent in group three perceived themselves in this way. Figure 17 illustrates this.

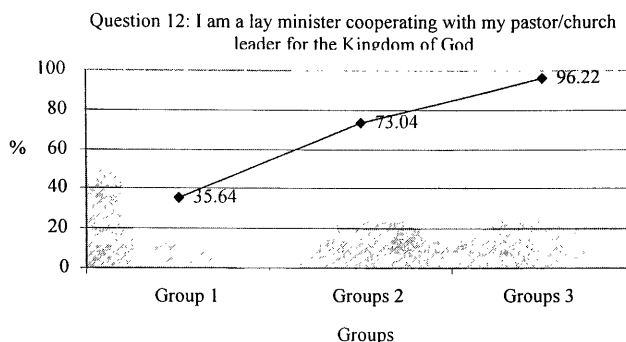


Figure 17. The Change of Laity's Self-Identification as Lay Minister

Incremental Influence

The studies of LMX theory indicate that leaders and members increase the amount of incremental influence on each other by developing mature leadership relationships (1991, 35). As the LMX theory indicates, group members develop into a team through a process that is called “team-making” (1993, 36). In this team-making phase, leaders’ decision making is typically less autocratic and more delegative than that of leaders in lower-quality dyads of the role-taking phase (Bauer and Green 1996, 1540).

There is significant evidence that laity’s influence on their pastor/church leader becomes incremental through a lay-equipping process. In particular, the results of analysis for questions 31 and 33 show this. As an example, for question 33 (“When I share my suggestions for the church, my pastor/church leader listens to me and reflects my suggestions in ministry”), the mean scores of responses to this question increased

from 2.6327 for group one, to 3.5000 for group two, and to 3.8984 for group three. This indicates that laity's influence on their pastor/church leader in group three is higher than in groups one or two. For instance, while 18.37 percent in group one answered that when they share their suggestions for the church, their pastor/church leader listens to them and reflects their suggestions in ministry, 50.95 percent in group two and 75.00 percent in group three.⁶⁵ Figure 18 illustrates this.

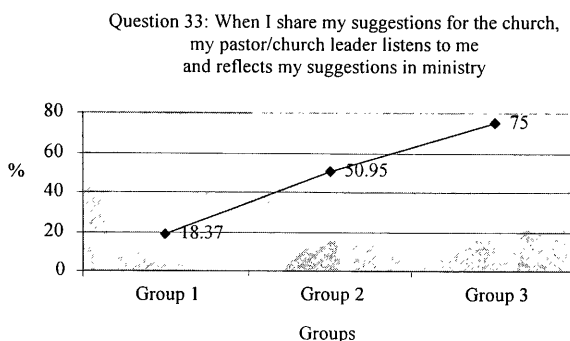


Figure 18. The Change of Laity's Influence upon their Pastor

Identical Vision

There is significant evidence that laity's vision for the church became more nearly identical with their pastor/church leader through a lay-equipping process. The survey response for question 18 ("My vision for this church and the vision of my pastor/church leader are identical") demonstrates this. The mean scores of responses to this question increased from 2.7745 for group one, to 3.5596 for group two, and to 4.1278 for group three. This indicates that laity's vision for the church in group three is more nearly identical with their pastor/church leader than in groups one or two. For

⁶⁵ For question 31 (I have spoken with the pastor/church leader regarding the future direction of this church), while 2.94 in group one responded positively (including agree and strongly agree), 22.64 in group two and 57.09 in group three responded positively.

instance, while 22.55 percent in group one answered that their vision for the church and the vision of their pastor/church leader are identical, 57.08 percent in group two and 84.21 percent in group three answered in this way. Figure 19 illustrates this.

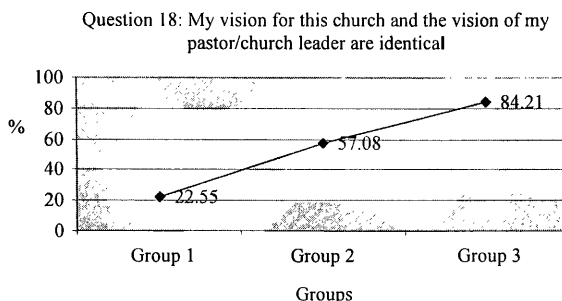


Figure 19. The Change of Laity's vision with their Pastor/Church Leader

How Laity Change and Become Committed Lay Leaders

In this section, the changes in the laity's level of commitment occurring through a lay-equipping process are discussed in detail. Descriptive statistics for laity's commitment changes are presented, followed by detail explanations of the findings from the survey questionnaires regarding laity's commitment changes.

Descriptive Statistics for Laity's Commitment Changes

The descriptive statistics for the sample are presented in table and the narrative that follows is based on the three different groups 1, 2, and 3 (refers the demographics of the sample). To measure laity's commitment to their church, 23 survey questions were developed from the organizational commitment questionnaire (OCQ-9) (see appendix B). Table 13 illustrates descriptive statistics for commitment including mean and standard deviation of each question in group 1, group 2, and group 3.

Table 13. Descriptive Statistics for Laity's Commitment Changes

Commitment		Group 1 N = 102		Group 2 N = 109		Group3 N = 133		Total N = 344	
Variable		Mean	SD	Mean	SD	Mean	SD	Mean	SD
1	c14	1.72	0.87	3.36	0.81	3.97	0.65	3.10	1.21
2	c20	2.45	0.87	3.42	0.68	4.05	0.70	3.38	1.00
3	c21	2.85	1.16	4.14	0.48	4.51	0.55	3.90	1.03
4	c22	2.95	0.96	3.86	0.65	4.42	0.61	3.81	0.95
5	c23	2.37	0.83	3.40	0.71	4.08	0.64	3.36	1.01
6	c24	2.96	0.90	4.07	0.61	4.44	0.66	3.89	0.95
7	c25	2.90	0.88	3.77	0.62	4.35	0.58	3.74	0.91
8	c26	3.31	1.01	4.40	0.56	4.60	0.54	4.15	0.90
9	c27	3.11	0.84	4.13	0.65	4.43	0.63	3.94	0.90
10	c28	3.03	1.16	4.30	0.65	4.58	0.57	4.03	1.04
11	c29	3.10	0.75	4.08	0.59	4.41	0.62	3.91	0.85
12	c30	2.44	0.91	3.58	0.66	4.13	0.67	3.45	1.02
13	c32	2.94	0.92	3.90	0.80	4.35	0.73	3.79	1.00
14	c34	2.95	1.00	4.05	0.52	4.40	0.56	3.86	0.93
15	c35	2.49	0.90	3.60	0.92	3.98	0.95	3.42	1.11
16	c36	3.25	0.79	4.22	0.55	4.60	0.51	4.08	0.83
17	c37	3.14	1.17	2.06	0.91	1.81	1.03	2.28	1.17
18	c38	3.22	0.86	4.09	0.68	4.36	0.67	3.93	0.87
19	c39	2.92	1.04	4.12	0.54	4.57	0.51	3.94	0.99
20	c40	2.50	0.75	3.72	0.61	4.19	0.67	3.54	0.97
21	c41	2.74	1.08	1.61	0.59	1.37	0.70	1.85	0.99
22	c42	3.31	0.80	4.23	0.59	4.59	0.54	4.10	0.83
23	c43	2.32	1.04	3.89	0.50	4.37	0.56	3.61	1.12

As mentioned previously, organizational commitment has been refined as multidimensional. According to organizational commitment studies, the dimensions of organizational commitment can be subdivided into two (Bar-Hayim and Berman 1992), three (Crook and Wall 1980), or four (Moon 2000). A two-dimensional conceptualization of organization commitment involves active commitment and passive commitment (Bar-Hayim and Berman 1992) or value commitment and continuance commitment (Mayer and Schoorman 1992). "Commitment leading to participation was called "continuance commitment," and that leading to production was called "value commitment" (Mayer and Schoorman 1992, 671). A three-dimensional conceptualization of organizational commitment includes identification, involvement,

and loyalty (Crook and Wall 1980). Or Penley and Gould provided evidence demonstrating organizational commitment as multidimensional including moral, calculative, and alienative (Penley and Gould 1988, 55). According to them, moral commitment is characterized by the acceptance of and identification with organizational goals and calculative commitment is a commitment to an organization which is based on the employee's receiving inducements to match contributions (1988, 46-47). "Alienative commitment is a negative organizational attachment which is characterized by low intensity of intentions to meet organizational demands coupled with intentions to retain organizational membership" (1988, 48). A four-dimensional conceptualization of organizational commitment involves involvement, identification, pride, and loyalty (Moon 2000). Organizational commitment questionnaire 9 (OCQ-9) is composed of questions to measure various dimensions of commitment: sense of involvement, identification, pride, and loyalty.

Questions 14, 20, 23, 25, 30, 37, 40, and 43 are measuring the dimension of sense of involvement in organizational commitment.⁶⁶ According to the statistical

⁶⁶ Question 14 was 'I have given up my personal gain for the benefit of the church.' The mean scores of responses to this question were 1.72 ($SD = .87$) for group one, 3.36 ($SD = .81$) for group two, and 3.97 ($SD = .65$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey in Question 20 was 'I am willing to put in a great deal of effort beyond what is normally expected of me in order to help this church be successful.' The mean scores of responses to this question were 2.45 ($SD = .87$) for group one, 3.42 ($SD = .68$) for group two, and 4.05 ($SD = .70$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 30 was 'I give as much as I can for the church to support the values that this church performs.' The mean scores of responses to this question were 2.44 ($SD = .91$) for group one, 3.58 ($SD = .66$) for group two, and 4.13 ($SD = .67$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 37 was 'I reluctantly give offering to the church,' which was a reversed question. In this case, the most positive response gains the lowest score and the most negative response gains the highest score. The mean scores of responses to this question were 3.14 ($SD = 1.17$) for group one, 2.06 ($SD = .91$) for group two, and 1.81 ($SD = 1.03$) for group three. Duncan Groupings for this question were A for group one, B for group two, and B for group three. This indicates that there

analysis, the Cronbach alpha that shows the inter-item reliability between questions 14, 20, 23, 25, 30, 37, 40, and 43 is .828. This verifies that these questions are highly reliable to each other. In addition, according to Duncan groupings for these questions, there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix D).

Questions 21, 22, 24, 27, and 42 are measuring the dimension of pride in organizational commitment.⁶⁷ According to the statistical analysis, the Cronbach alpha

is significant statistical evidence that there are distinct differences between group one and group two, but not between group two and group three. Question 23 was 'If it contributes to this church, I would take on whatever work (ministry) with joy no matter how difficult it is.' The mean scores of responses to this question were 2.37 ($SD = .83$) for group one, 3.40 ($SD = .71$) for group two, and 4.08 ($SD = .64$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 43 was 'I am fully aware of my position and role for this church.' The mean scores of responses to this question were 2.32 ($SD = 1.04$) for group one, 3.89 ($SD = .50$) for group two, and 4.37 ($SD = .56$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 25 was 'This church really inspires the very best in me in the way I participate in the work (ministry).' The mean scores of responses to this question were 2.90 ($SD = .88$) for group one, 3.77 ($SD = .62$) for group two, and 4.35 ($SD = .58$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 40 was 'I am doing my best to support this church achieves its purposes.' The mean scores of responses to this question were 2.50 ($SD = .75$) for group one, 3.72 ($SD = .61$) for group two, and 4.19 ($SD = .67$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3.

⁶⁷ Question 21 was 'I have introduced this church to other people.' The mean scores of responses to this question were 2.85 ($SD = 1.16$) for group one, 4.14 ($SD = .48$) for group two, and 4.51 ($SD = .55$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 22 was 'I refer to this church to my fiends as a great church to attend and serve.' The mean scores of responses to this question were 2.95 ($SD = .96$) for group one, 3.86 ($SD = .65$) for group two, and 4.42 ($SD = .61$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 24 was 'I am proud to tell others that I am part of this church.' The mean scores of responses to this question were 2.37 ($SD = .83$) for group one, 3.40 ($SD = .71$) for group two, and 4.08 ($SD = .64$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 42 was 'I am greatly blessed as I attend this church.' The mean scores of responses to this question were 3.31 ($SD = .80$) for group one, 4.23 ($SD = .59$) for group two, and 4.59 ($SD = .54$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3.

that shows the inter-item reliability between questions 21, 22, 24, 27, and 42 is .916. This verifies that these questions are highly reliable to each other. Furthermore, according to Duncan groupings for these questions, there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix D).

Questions 26, 29, and 39 are measuring the dimension of identification in organizational commitment.⁶⁸ According to the statistical analysis, the Cronbach alpha that shows the inter-item reliability between questions 26, 29, and 39 is .872. This verifies that these questions are highly reliable to each other. In addition, according to Duncan groupings for these questions, there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix D).

Questions 28, 32, 34, 35, 36, 38, and 41 are measuring the dimension of loyalty (willingness to stay) in organizational commitment.⁶⁹ The Cronbach alpha that

⁶⁸ Question 26 was 'It is a right choice that I chose this church to serve over other churches I was considering at the time I joined.' The mean scores of responses to this question were 3.31 ($SD = 1.01$) for group one, 4.40 ($SD = .56$) for group two, and 4.60 ($SD = .54$) for group three. Duncan Groupings for this question were B for group one, A for group two, and A for group three. This indicates that there is significant statistical evidence of the distinct differences between group one and group two, but not between group two and group three. The survey asked in Question 29 was 'I rejoice at the thought of this church.' The mean scores of responses to this question were 3.10 ($SD = .75$) for group one, 4.08 ($SD = .59$) for group two, and 4.41 ($SD = .62$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3.

⁶⁹ Question 28 was 'Except for some unavoidable situations (business trips, hospitalized, traveling), I always attend worship services of this church.' The mean scores of responses to this question were 3.03 ($SD = 1.16$) for group one, 4.30 ($SD = .65$) for group two, and 4.58 ($SD = .57$) for group three. Duncan Groupings for this question were C for group one, A for group two, and A for group three. This indicates that there is significant statistical evidence of the distinct differences between group one and group two, but not between group two and group three. The survey asked in Question 32 was 'I will not leave this church no matter what hardships may confront this church.' The mean scores of responses to this question were 2.94 ($SD = .92$) for group one, 3.90 ($SD = .80$) for group two, and 4.35 ($SD = .73$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 34 was 'The growth of this church is of great interest to me.' The mean scores of responses to this question were 2.95 ($SD = 1.00$) for group one, 4.05 ($SD = .52$) for group two, and 4.40 ($SD = .56$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 35 was 'I cannot begin to imagine my life away from this church.' The mean scores of responses to this

measures the reliability between questions 28, 32, 34, 35, 36, 38, and 41 is .725. This verifies that these questions are highly reliable to each other. Furthermore, Duncan groupings for these questions show that there are statistically significant mean differences between group 1, group 2, and group 3 (see appendix D).

Findings from the Survey Questionnaire

The findings from the survey documents are analyzed in this section according to the dimensions of organizational commitment (cf. Moon 2000, 187; Bar-Hayim and Berman 1992, 379). They involve that (1) Incremental commitment (sense of involvement, pride, identification, and loyalty); (2) Growing willingness to do extra work; (3) Increasing readiness to make an effort on the organization's behalf; (4) Increasing emotional attachment; (5) Increasing concern for church growth; (6) Increasing faithfulness for financial support. A detail explanation follows.

Incremental Commitment

There is significant evidence that laity's commitment to their church was improved through a lay-equipping process. As stated previously, organizational

question were 2.49 ($SD = .90$) for group one, 3.60 ($SD = .92$) for group two, and 3.98 ($SD = .95$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. Question 36 was 'When things go well in church, I become joyful.' The mean scores of responses to this question were 3.25 ($SD = .79$) for group one, 4.22 ($SD = .55$) for group two, and 4.60 ($SD = .51$) for group three. Duncan Groupings for this question were group one = C, group two = B, and group three = A. This result indicates that there are statistically significant mean differences between group 1, group 2, and group 3. The survey asked in Question 38 was 'I become very uncomfortable when I hear others criticize this church.' The mean scores of responses to this question were 3.22 ($SD = .86$) for group one, 4.09 ($SD = .68$) for group two, and 4.36 ($SD = .67$) for group three. Duncan Groupings for this question were B for group one, A for group two, and A for group three. This indicates that there is significant statistical evidence that there are distinct differences between group one and group two, but not between group two and group three. Question 41 was 'There is no impact on my life whether church grows or not,' which was a reversed question. In this case, the most positive response gains the lowest score and the most negative response gains the highest score. The mean scores of responses to this question were 2.74 ($SD = 1.08$) for group one, 1.61 ($SD = .59$) for group two, and 1.37 ($SD = .70$) for group three. Duncan Groupings for this question were A for group one, B for group two, and B for group three. This indicates that there is significant statistical evidence that there are distinct differences between group one and group two, but not between group two and group three.

commitment consists of several dimensions (components) including sense of involvement, identification, pride, and loyalty (cf. Moon 2000; Bar-Hayim and Berman 1992).

Questions 14, 20, 23, 25, 30, 37, 40, and 43 are related to the dimension of sense of involvement in organizational commitment. As Mayer and Schoorman reemphasized, “perceived participation significantly correlated with commitment.” (Mayer and Schoorman 1998, 20). An analysis of the survey results shows that laity’s sense of involvement in their church was improved through a lay-equipping process. As an example, for question 43 (“I am fully aware of my position and role for this church”), the mean scores of responses to this question increased from 2.3235 for group one, to 3.8889 for group two, and to 4.3511 for group three. This indicates that laity’s sense of involvement is higher in group three than in groups one or two. For instance, while 15.69 percent in group one answered that they are fully aware of their position and role for the church, 81.48 percent in group two and 95.42 percent in group three answered in this way. Figure 20 illustrates this.

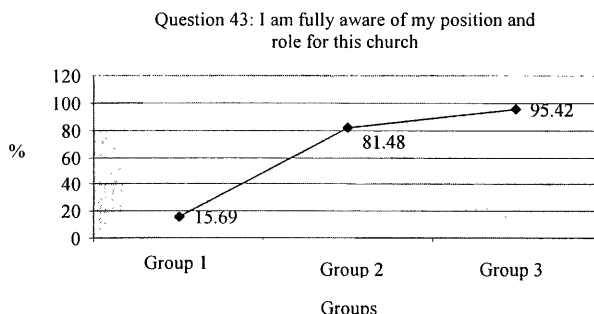


Figure 20. The Change of Laity's Sense of Involvement to their Church

As another example, for question 40 (“I am doing my best to support this church achieves its purposes”), the mean scores of responses to this question increased

from 2.5000 for group one, to 3.7222 for group two, and to 4.1908 for group three.

This indicates that laity's sense of involvement is higher in group three than in groups one or two. For instance, while 7.84 percent in group one answered that they are doing their best to support their church achieves its purposes, the figure was 67.59 percent for group two and 87.02 percent for group three. Figure 21 illustrates this.

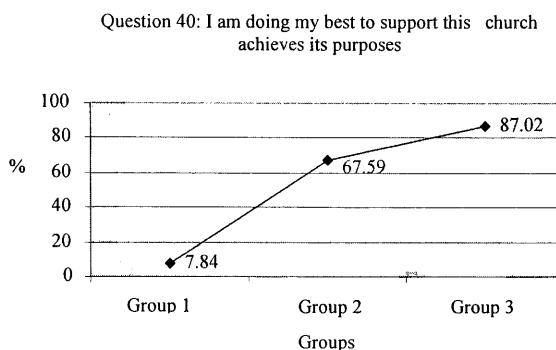


Figure 21. The Change of Laity's Sense of Involvement to their Church

Questions 21, 22, 24, 27, and 42 measure the dimension of pride in organizational commitment. Having pride in an organization is a dimension of commitment (Bar-Hayim and Berman 1992, 381). Analysis of the survey results indicates that the pride dimension of laity's organizational commitment was increased through a lay-equipping process. As an example, for question 24 ("I am proud to tell others that I am part of this church"), the mean scores of positive responses to this question increased from 2.9608 for group one, to 4.0654 for group two, and to 4.4436 for group three. This indicates that laity in group three have greater pride in their church than do laity in groups one or two. For instance, while 32.35 percent in group

one answered that they are proud to tell others that they are part of their church, 85.99 percent in group two and 96.24 percent in group three. Figure 22 illustrates this.

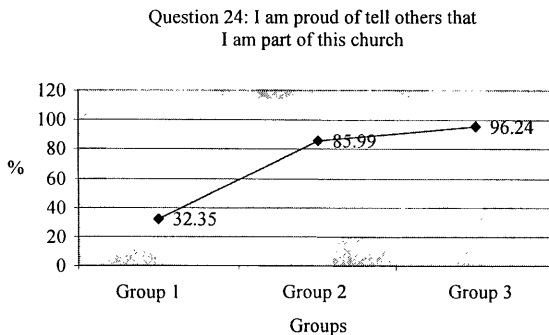


Figure 22. The Change of Laity's Pride in their Church

Questions 26, 29, and 39 are related to the dimension of identification in organizational commitment. Penley and Gould labeled the identification dimension of organizational commitment as “moral commitment” (Penley and Gould 1988, 46). It is also closely related to pride and job involvement (Moon 2000, 187). According to the analysis of survey results, the identification dimension of organizational commitment was increased through a lay-equipping process. As an example, for question 39 (“I am fully aware of the purpose of the church”), the mean scores of responses to this question increased from 2.9216 for group one to 4.1204 for group two, and to 4.553 for group three. This indicates that laity’s identification with their church is higher in group three than in group one or two. For instance, while 36.27 percent in group one stated that they are fully aware of the purpose of the church, 90.74 percent in group two and 98.49 percent in group three claimed this. Figure 23 illustrates this.

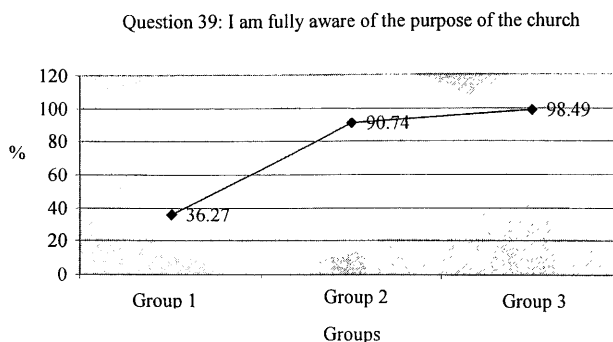


Figure 23. The Change of Laity's Identification with their Church

Questions 28, 32, 34, 35, 36, 38, and 41 are related to the dimension of loyalty (willingness to stay) in organizational commitment. Organizational loyalty which is consistent with willingness to stay or reluctance to leave is a crucial dimension of commitment (cf. Porter et al. 1974; Bar-Hayim and Berman 1992; Moon 2000). Concerning the reluctance to leave (turnover) organizational commitment studies confirm that “the measures of organizational commitment exert inverse relationship with turnover. That is, higher levels of organizational commitment are associated with lower levels of turnover” (Camp 1993, 1). Through their research, for example, Harold L. Angle and James L. Perry found that there is an inverse relationship between organizational commitment and employee turnover (Angle and Perry 1981, 10). According to the analysis of the results of this survey, laity’s willingness to stay in their church was increased through a lay-equipping process. As an example, for question 32 (“I will not leave this church no matter what hardships may confront this church”), the mean scores of responses to this question increased from 2.9412 for group one, to 3.8774 for group two, and to 4.3534 for group three. This indicates that laity’s reluctance to leave is higher in group three than in groups one or two. For instance,

while 33.39 in group one answered that they will not leave their church no matter what hardships may confront it, 72.64 percent in group two and 90.98 percent in group three responded in this way. Figure 24 illustrates this.

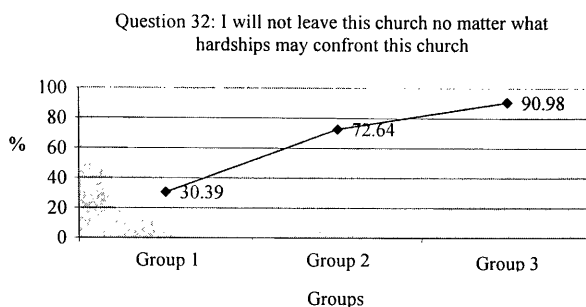


Figure 24. The Change of Laity's Loyalty to their Church

In summary, questions 14, 20-30, 32, 34-43 were to measure laity's commitment to their church. As demonstrated above, all four components of organizational commitment (sense of involvement, pride, identification, and loyalty) increased through a lay-equipping process (see appendix B). This indicates that those who have passed through a lay-equipping process have a higher sense of involvement, pride, identification, and loyalty than those who have not yet passed through the equipping process.

Growing Willingness to Do Extra Work

Willingness to do extra work is a dimension of higher commitment to the organization (Moon 2000, 187). The survey responses for questions 14 and 20 demonstrate that laity's willingness to do extra work was increased through a lay-equipping process. As an example, for question 20 ("I am willing to put in a great deal of effort beyond what is normally expected of me in order to help this church be

successful”), the mean scores of responses to this question increased from 2.4510 for group one, to 3.4220 for group two, and to 4.0526 for group three. This indicates that the willingness of laity in group three to do extra work is higher than in groups one or two. For example, only 11.76 percent in group one answered that they are willing to put in a great deal of effort beyond what is normally expected of them in order to help their church be successful, 47.07 percent in group two and 81.02 percent in group three reported such willingness.⁷⁰ Figure 25 illustrates this.

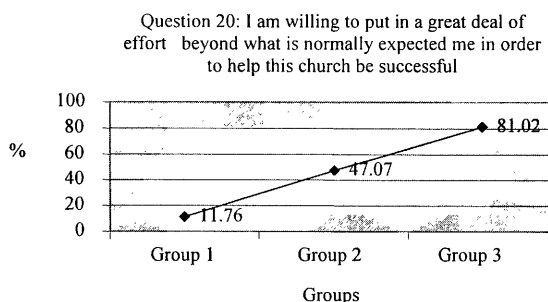


Figure 25. The Change of Laity's Willingness to do Extra Work

Increasing Readiness to Make an Effort

According to Bar-Hayim and Berman, readiness to make an effort on the organization's behalf is identical to the sense of involvement, which is a dimension of commitment (Bar-Hayim and Berman 1992, 385). The survey response for questions 23 (“If it contributes to this church, I would take on whatever work (ministry) with joy no matter how difficult it is”) demonstrates that laity's readiness to make an effort on the organization's behalf was increased through a lay-equipping process. The mean scores

⁷⁰ For question 14 (I have given up my personal gain for the benefit of the church), while 3.92 in group one responded positively (including agree and strongly agree), 52.29 in group two and 82.57 in group three responded positively.

of responses to question 23 increased from 2.3725 for group one, to 3.4112 for group two, and to 4.0827 for group three. This indicates that laity's readiness to make an effort for their church in group three is higher than those in groups one and two. For instance, only 8.82 percent in group one answered that if it contributes to their church, they would take on whatever task (ministry) with joy no matter how difficult it is, 50.47 percent in group two and 84.96 percent in group three indicated such willingness. Figure 26 illustrates this.

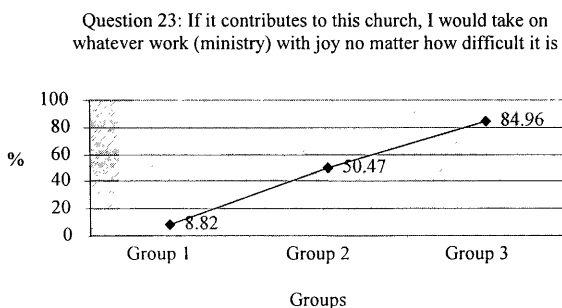


Figure 26. The Change of Laity's Readiness to make an effort on the Organization's Behalf

Increasing Emotional Attachment

The data analysis for questions 28, 32, 35, 36, and 38 demonstrate that laity's emotional attachment to the church was strengthened through a lay-equipping process. For example, for question 35 ("I cannot begin to imagine my life away from this church"), the mean scores of responses to this question increased from 2.4902 for group one, to 3.5981 for group two, and to 3.9848 for group three. This indicates that the emotional attachment to their church of the laity in group three is stronger than that of the laity in groups one or two. For instance, while 12.74 percent in group one stated

that they could not imagine their life away from their church, 59.81 percent in group two and 74.24 percent in group three answered this way.⁷¹ Figure 27 illustrates this.

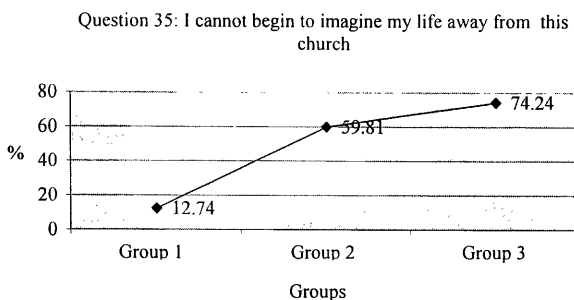


Figure 27. The Change of Laity's Emotional Attachment to their Church

Another example is question 36 (“When things go well in church, I become joyful”). The mean scores of responses to this question increased from 3.2451 for group one, to 4.2222 for group two, and to 4.5682 for group three. This indicates that laity’s identification with their church in group three is stronger than groups one or two. For instance, while 39.21 percent in group one answered that when things go well in church, they become joyful, this future rose sharply to 93.51 percent in group two and 98.49 percent in group three.⁷² Figure 28 illustrates this.

⁷¹ For question 36 (When things go well in church, I become joyful), while 39.21 in group one responded positively (including agree and strongly agree), 93.51 in group two and 98.49 in group three responded positively. For question 38 (I become very uncomfortable when I hear others criticize this church), while 40.19 in group one responded positively (including agree and strongly agree), 87.85 in group two and 93.18 in group three responded positively.

⁷² For question 38 (I become very uncomfortable when I hear others criticize this church), while 40.19 in group one responded positively (including agree and strongly agree), 87.85 in group two and 93.18 in group three responded positively.

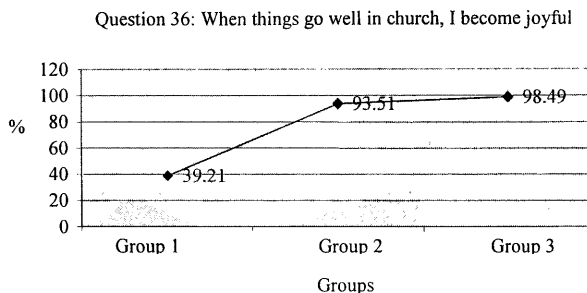


Figure 28. The Change of Laity's Emotional Attachment to their Church

Increasing Concern for Church Growth

The data analysis of responses to question 34 and 41 demonstrate that laity's interest in church growth was increased through a lay-equipping process. As an example, for question 34 ("The growth of this church is of great interest to me"), the mean scores of responses to this question increased from 2.9510 for group one, to 4.0374 for group two, and to 4.4091 for group three. This indicates that lay people in group three have a greater interest in church growth than those in groups one or two. For instance, while 36.27 percent in group one answered that the growth of the church is of great interest to them, 87.85 percent in group two and 96.97 percent in group three expressed such interest.⁷³ Figure 29 illustrates this.

⁷³ For question 41 (There is no impact on my life whether church grows or not), while 30.39 in group one responded positively (including agree and strongly agree), .93 in group two and 3.04 in group three responded positively.

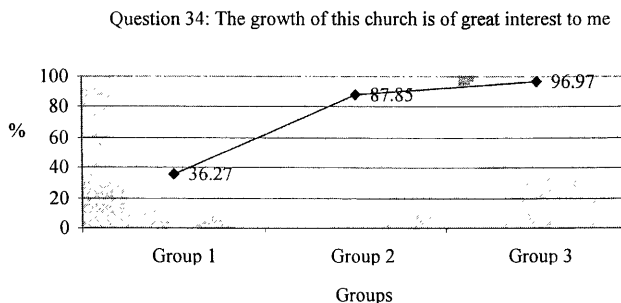


Figure 29. The Change of Laity's Concern for their Church Growth

Increasing Faithfulness for Financial Support

Questions 30 and 37 measured laity's faithfulness in financial support to their church. According to organizational commitment studies, as organizational members accept and value organizational goals, they may increase their level of commitment to the goals (Moon 2000, 185). The survey responses to questions 30 and 37 indicate that laity's faithfulness in financial support to their church was increased through a lay-equipping process. As an example, for question 30 ("I give as much as I can for the church to support the values that this church performs"), the mean scores of responses to this question were 2.4412 for group one, 3.5755 for group two, and 4.1278 for group three. This indicates that laity's faithfulness in financial support in group three is higher than in groups one or two. For instance, while 11.76 percent in group one answered that they give as much as they can for the church to support the values it performs, this percentage was 53.77 percent in group two and 84.96 percent in group three.⁷⁴ Figure 30 illustrates this.

⁷⁴ For question 37 (I reluctantly give offering to the church), while 44.11 in group one responded positively (including agree and strongly agree), 6.48 in group two and 11.37 in group three responded positively. Duncan Groupings for this question were A for group one, B for group two, and B

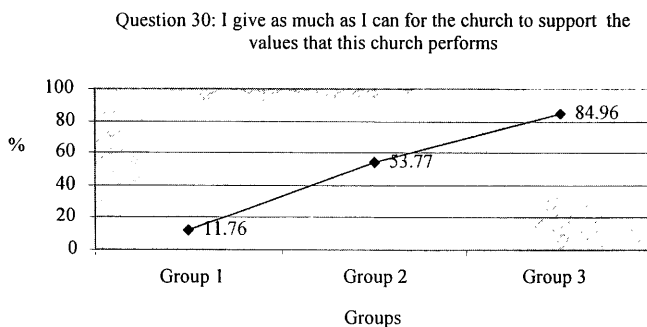


Figure 30. The Change of Laity's Faithfulness for Finance Support

Summary

Based on a statistical analysis of the results from the survey questionnaire, this chapter identified the characteristics of laity's partnership changes and commitment changes, which occur through a lay-equipping process. Laity's partnership changes were discussed first. According to LMX theory, "relationship types may be defined as low (stranger), moderate (acquaintance) or high (partners) LMX quality depending on the extent to which leaders and members have." (Uhl-Bien, Graen, and Scandura 2000, 148). The results of the research confirmed that laity's partnership was enhanced through a lay-equipping process. First, laity's partnership (respect, trust, and sense of obligation) with their pastor/church leader was increased through a lay-equipping process. Second, laity's reciprocity to their pastor/church leader became transformational through a lay-equipping process. Third, laity's "Team-Interest" was increased through a lay-equipping process. Fourth, laity's "Self-Identification" as lay minister became stronger through a lay-equipping process. Fifth, laity's influence upon

for group three. This indicates that there is significant statistical evidence that there are distinct differences between group one and group two, but not between group two and group three.

their pastor/church leader became higher through a lay-equipping process. Sixth, laity's vision for the church became more nearly identical with that of their pastor/church leader through a lay-equipping process. These findings reflect that laity's high level of partnership contributes to their high level of ministry participation and performance in the church.

In the later section, this study identified laity's commitment changes as well. The survey responses confirmed that laity's commitment was enhanced through a lay-equipping process. This increased commitment was delineated in six ways. First, laity's commitment (sense of involvement, pride, identification, and loyalty) to their church was improved through a lay-equipping process. Second, laity's willingness to do extra work for their church was increased through a lay-equipping process. Third, laity's readiness to make an effort on the organization's behalf was increased through a lay-equipping process. Fourth, laity's emotional attachment to their church was strengthened through a lay-equipping process. Fifth, laity's concern for their church growth was increased through a lay-equipping process. And sixth, laity's financial support to their church became more faithful through a lay-equipping process. As demonstrated in organizational commitment studies, a committed member's desire to maintain organizational membership has a clear relationship to the motivation to participate, and willingness to exert considerable effort on behalf of the organization and the acceptance of the organization's goals are related to the member's motivation to produce for the organization (Angle and Perry 1981, 2). The research findings indicate that laity's high level of commitment contributes to their high level of ministry participation and performance in the church. The next chapter concludes this study as

it presents the missiological implications of this study for Korean churches, recommends issues needing further study, and makes some concluding remarks.

CHAPTER 6

MISSIOLOGICAL IMPLICATIONS AND CONCLUSION

Chapter 6 concludes this study by discussing missiological implications for Korean churches, recommendations for further study, and concluding remarks.

Missiological Implications for Korean Churches

This section discusses the missiological implications for Korean churches and reveals the essential qualities of the equipping church that develops laity for ministry and leadership. These implications could be named “Five Pillars of the Equipping Church” because these five essential components shape the equipping church. They are: (1) Equipping Pastor, (2) Equipping Process, (3) Equipped Lay Ministers, (4) Shared Ministry, and (5) Laos-Driven Structure.

Equipping Pastor

The pastor in the church should equip and prepare lay people for ministry and leadership. According to Darrel Guder, the purpose of leadership in the church is to form and equip people who demonstrate and announce the purpose and direction of God through Jesus Christ (Guder 1998, 183). Greg Ogden also argues that the pastor’s primary task in the church is to equip laity to be effective lay ministers (Ogden 1999, 96-116). In *The Disciple-Making Pastor*, Bill Hull contends that the pastor in the local church is an equipper/teacher (Hull 1988, 74; 92). In particular, from the word study for the Hebrew and the Greek, Hull observes that “pastor” in English came from the Hebrew, *roeh* (רֹעִי) meaning feeding, keeping, and leading, and the Greek, *poimen* (ποιμήν) meaning herding, tending, and pasturing (1988, 75). Based on his study, he maintains that the pastor in the local church should be a leader who feeds,

oversees, disciplines, teaches, and particularly equips the people of God for ministry (1988, 87).

As explained previously, Wagner (1983), Snyder (1983), Stevens (1985), Hunter (1996), Schwartz (1996), and Steinbron (1997) all understand that the pastor's main job is to equip God's people for the work of ministry (Eph. 4:11-12). These experts argue that pastors (leaders) of the church should empower God's people to be ministers in order for effective shared ministry to take place. For instance, in *Liberating the Church*, Paul Stevens states, "[T]he function of professional ministers is to make themselves dispensable by equipping others for ministry. They are called to equip the saints for the works of the ministry, ministry of and by the saints" (Stevens 1985, 33-34). John Stott also contends that clergy's primary task is equipping the laity for ministry, particularly for laity's witness (*maturia*) in the world. Stott argues that the laity should be trained for service (Stott 1982, 47-52). As Hull mentioned, the pastor as a teacher is charged to prepare God's people by providing training (equipping) vehicles (Hull 1988, 96).

In *Natural Church Development*, Robert E. Schwartz emphasizes the importance of empowering leadership. According to him, leaders of growing churches concentrate on empowering other Christians for ministry. As servants of God, these leaders empower congregations to participate in God's ministry as partners (Schwartz 1996, 22). If persons are to be involved in fruitful ministry, then preparation is essential. In particular, Adsit points out the importance of the interpersonal relationship between the equipper and disciples: "Teaching will be involved in the discipling process – a lot of it – but don't let your relationship stop at the teacher-pupil

level.... Let him into your life, your home, your family. Discipling requires that you have a relationship with the total person, not just with his ““religious cubbyhole”” (Adsit 1993, 57).

Due to research outcomes, this study concluded that the equipping pastor is an essential component of the equipping church. All the equipping church pastors interviewed in this research recognized that the pastor’s primary task in the church is equipping all the people of God (*λαός θεοῦ*) to be effective lay ministry partners for God’s kingdom work. As a result, they spend most of their time preparing lay people for ministry and leadership. In particular, these pastors meet with small group lay leaders every week for visioning, praying, and growing in faith. Additionally, these pastors offer continuing education programs for lay leaders several times every year. Finally, equipping pastors understand and implement effective equipping ministries in small-group settings in order to facilitate optimum results. They understand how lay-equipping is important for God’s kingdom work.

Equipping Process

As Leroy Eims suggested (1978), true growth is gained over time. Restated, change occurs through process. In *The Complete Book of Discipleship*, Bill Hull defines “Disciple-Making” in terms of a process based on Matthew 28:19. According to him, disciple-making is composed of three sub-dimensions: the first step is “deliverance” which is evangelism. The second step is “development” to equip individuals’ character and capacity for ministry. The third step is “deployment” is to deploy the equipped people in ministry where they live, work, and play (Hull 2006, 34). Hull also delineates the four phases for developing believers that Jesus marked:

1. "Come and see" occurred during a four-or five-month period when Jesus introduced a group of disciples to the nature of himself and ministry. 2. "Come and follow me" was a ten-month period when the five, plus others, temporarily left their professions to travel with Jesus. 3. "Come and be with me" lasted nearly twenty months. During the time, Jesus concentrated on the Twelve he called to be with him so they could go out and preach. 4. "Remain in me" describes the most dramatic change the disciples underwent. Jesus was leaving and they would begin relating to him through the Holy Spirit and through the church. This phase began in the Upper Room and continues into the present. (Hull, 2006, 170)

In *The Master's Plan for Making Disciples* (1998), Win Arn and Charles Arn delineated a sequential process of lay development that produces an active Christian lay leader: (1) Non-Christians; (2) New Christians; (3) Regular attender; 4) Growing in Grace; (5) Getting More Involved; (6) Active Church Leader (Arn 1998, 160). As described previously, Rick Warren identified four sequential phases for developing lay people for ministry and mission: (1) Commitment to membership; (2) Commitment to maturity; (3) Commitment to ministry; and (4) Commitment to missions (Warren 1995, 309-393). In *The Equipping Church*, Sue Mallory also proposed six sequential phases of lay development: (1) Assimilation; (2) Bible foundations; (3) Discovery; (4) Matching and Placement; (5) Growth; (6) Recognition and Reflection (Mallory 2001, 197-201). All these equipping models stand on a common understanding that entrepreneurial Christian lay leaders are not born or are produced by a day event; rather, these leaders are developed through a process over time. Good preparation of lay leaders will greatly increase the possibility of long-term, effective ministry (Trumbauer 1999, 148).

Unlike leadership theories that emphasize leadership from the leader's/follower's point of view and context, LMX theory conceptualizes leadership as a

process centered on the interactions between leaders and followers. “The theoretical basis of LMX is that dyadic relationships and work roles are developed or negotiated over time through a series of exchanges, or interacts between leader and member” (Bauer and Green 1996, 158). In particular, Graen and Uhl-Bien, two proponents of LMX theory, assert that the leadership-making process is a mature relationship-building process between leaders and followers, and it occurs progressively over time in three phases: the stranger phase, the acquaintance phase, and the mature partnership phase. Through these phases, people move from strangers to partners. “In the early stages of relationship-building, relational quality/type is typically unstable or uncertain and quite malleable. As the relationship becomes more established over time, its quality became more stable and defined” (Uhl-Bien, Graen, and Scandura 2000, 148).

All the equipping church pastors interviewed in this research agreed that lay people change through a equipping process. Furthermore, they all emphasized that lay-equipping is not a short-term program, but instead a long-term process. The findings from the survey documents also provided statistical evidence that laity’s sense of partnership and commitment were changed through a lay-equipping process. As stated previously, both laity’s partnership and commitment were enhanced through a lay-equipping process. Laity’s reciprocity with their pastor/church leader became transformational, team-interest was increased, and self-identification as a lay minister became stronger. Laity’s influence upon their pastor/church leader became stronger and laity’s vision for the church became nearly identical with that of their pastor/church leader. Laity’s willingness to do extra work for their church, their readiness to exert effort on the organization’s behalf, and their emotional attachment to their church all

increased. Laity's concern for church growth and dedication to financial support for their church also increased through a lay-equipping process. Based on LMX theory and research outcomes, this section proposes a sequential process for equipping the laity for ministry and leadership. This process consists of three phases: assimilation, disciple-making, and ministry-partnership phase.

Stage 1: Assimilation

The first phase of the lay-equipping process is assimilation. When outsiders enter into a new faith community they feel out of place, as if everything is new and odd to them. They do not fully understand the cultures, values, or teachings of the community.

According to the LMX theory, newcomers are "out-group members" or "strangers." In this phase, newcomers have lower-quality exchanges with other people in the church, especially with the leader of the community. Their motives are directed toward self-interest rather than the goal of the community (2004, 151). Thus, the highest priority in this phase is building intimate relationships and learning community values. In particular, the activities of leader and member in this phase are related to "role-finding," a sampling phase in which a leader evaluates a member's behavior and motivation to decide how much future time and energy to invest in the member (Bauer and Graen 1996, 1547).

According to the research findings, equipping church pastors in Korea try to identify people potential future lay leaders and recommend them for the next phase of training. During the assimilation phase, pastors seriously evaluate attendees of newcomers' courses and small groups.

Assimilation refers to the connection between the person and the church in helping people feel part of the church community and in providing an intentional pathway to grow as a Christian in his or her relationship with God (Mallory 2001, 245). In this respect, this phase can be called “a fellowship-building phase.” Assimilation provides a way for people to feel connected in the church and learn more about Christianity. Gay McIntosh and Glen Martin state, “Assimilation begins right at the heart of our need for relationship. Many churches are inclusive in outreach, yet exclusive in fellowship” (Gay McIntosh and Glen Martin 1992, 75). Schaller asserts that at least one-third or one-half of church members do not feel a sense of belonging in their respective congregations (Schaller 1978, 16). Thus, the assimilation stage needs to focus on helping newcomers experience fellowship with other members in the church, feel part of the congregation, and learn the vision and value of the church. Providing a basic understanding of Christian offers newcomers the opportunity to move to the next step. In this stage, lay people learn the truth of Christianity and develop their identity as a member of the church. The role of pastor/church leader is particularly important in the assimilation phase in that creating an atmosphere of trust depends mostly on the leader, who often has to take the first step in developing trust by demonstrating trust” (McNeal 1998, 44).

As the research outcomes demonstrated, equipping churches in Korea that develop laity for ministry and leadership have a well planned assimilation phase in the lay-equipping process. This phase usually consists of four to six weeks, and each week provides an introductory course offering newcomers a comprehensive understanding of basic Christian faith and the church. They also focus on helping newcomers adjust to

their church successfully and experience real fellowship in Christ. For instance, Manna Church provides a four-week New Family Course to all newcomers to help them to adjust to a new environment successfully. At Eun-Hae-Yei Church all newcomers are required to attend New Family Class which consists of five weeks. At Jangchung Church, every newcomer voluntarily completes a six-week New Family Class in which they learn about basic Christian doctrine and are introduced to the church by the senior pastor. Through an effective assimilation phase, newcomers come to decide to start their faith journey in the faith community and are ready to move to the next step which leads to more committed circle. Schaller argues that newcomers gain a sense of acceptance and belonging in the community moving from the circles of “Them” to “Us” through successful assimilation (Schaller 1978, 83). The following testimony from a lay person who attended a New Family Class in Hosanna Church offers an example:

“I am saddened to realize that our 5 meetings are over. I first came to this church through the urge of my father-in-law. I don’t think I could have finished the training period if there were no one watching over my kids. I am grateful to the volunteers and I hope I have the courage to serve one day. If there were no 5-week study, I could have just been a church-goer but now I feel like a real member of the congregation. I am now confident enough to say that I am a Christian. Knowing this is the will of God. I will continue to work toward getting closer to Jesus through Bible studies and QTs”(http://www.hosanna21.com).

It is true that “churches that make new member assimilation a priority and have a plan for doing it are usually blessed with growth. In contrast, churches that don’t care about new members, or are haphazard in assimilating them don’t grow” (Warren 1995, 311).

Stage 2: Disciple-Making Phase

Christopher Adsit defines disciple-making as “seeking to fulfill the imperative of the Great Commission by making a conscientious effort to help people move toward spiritual maturity—drawing on the power and direction of the Holy Spirit, utilizing the resources of the local church, and fully employing the gifts, talents and skills acquired over the years” (Adsit 1993, 40). This phase is consistent with the second phase (acquaintance) in the leadership-making process of the LMX theory, featuring movement from one stage to another. For this reason, this phase is characterized as middle stage in the lay-equipping process.

According to the LMX theory, those who are in this “acquaintance phase” are on the way to the inner group from the outer group of the community. In this stage, the quality of exchange between people (a leader and a member) is improved, and they develop greater trust and respect for each other. “They also tend to focus less on their own self-interests and more on the purposes and goals of the group” (Northouse 2004, 152). Their activities are related to “role-making,” a continuation of the developmental process in which further exchanges between the leader and individual members occur. According to Bauer and Graen, “this is the stage at which behavioral aspects of trust come into play. The leader is taking a risk by delegating work to the member” (Bauer and Graen 1996, 1547). The research findings from this study’s case studies/interviews indicated that equipping church pastors in Korea test lay training class (the discipleship-training class) members by entrusting tasks in small groups or other ministry settings. Those who go through this passage successfully move into the higher level of leader-member exchange.

Accordingly, this phase is a testing period in which the member's identity moves from "out-group" toward "in-group," and their interest moves from self to others. Their exchange quality is medium and their influences generally are mixed. Persons in this "acquaintance phase" are on the way to the inner group from the outer group of the community. Analysis of survey documents provided statistically significant evidence demonstrating that the partnership and commitment of those who are in phase two is higher than phase one, but lower than phase three (see appendix C and D). This finding indicated that those in this phase two is on the way of journey moving from lower partnership and commitment to higher partnership and commitment. As Argyris observed, people move from immaturity to maturity over the years (cf. Argyris 1962, 43).

In addition, research results indicated that equipping churches concentrate on training people for ministry and leadership in stage two. These churches provide various ministry skills and help lay people develop their leadership abilities. As a result, this stage can be described as a growth-informing phase. At Manna Church once newcomers complete with the first stage, "New Family Course," they go into the middle class that consists of biblical studies and discipleship training. Then the new members continue to the high class, studying principles of leadership and studying Scripture book by book. Finally, the emerging leaders take the minister training class, where they learn in detail about the ministries of this church (SSO, 9).

All these training courses belong to the second stage in the lay-equipping process. Phase two takes longer than phase one because the latter focuses on the assimilation in the initial stage of belonging to the faith community, but the former

concentrates on training laity for ministry and leadership. Passing through this phase generally takes at least one year.

Such lay-training needs to take place in a small-group setting. According to the interview responses, equipping church pastors recognize that lay-equipping is most effective when done in small groups, because in a small-group setting people can experience real community by sharing, encouraging, challenging, praying, visioning, learning, and growing together (cf. Chapters 2 and 3). Adsit mentions, “The small-group dynamic provides camaraderie, where the disciple can get into some give and take with people besides you. He gets to see that you aren’t the only one who thinks as you do. Cross-training occurs. He gets to be a “giver” instead of primarily a “taker.” He rubs elbows with peers, encouraging and being encouraged” (Adsit 1993, 57). Oak also argues that a small-group setting provides a mutual relationship interaction between the participants (Oak 2003, 223). This mutual interaction between the pastor and the lay people in a small group causes laity’s higher level of partnership and commitment. As the case studies revealed, effective lay ministers are prepared in small groups where they experience true Christian fellowship and growth.

Another crucial characteristic of this phase involve discovering spiritual gifts. The equipping church and pastor help lay people to discover their gifts, and encourages them to test their gifts in various ministry settings. As mentioned previously, many entrepreneurial Christian lay leaders discovered their gifts in this phase. For example, the lay leader of the Medical Ministry for Foreign Workers says that he discovered his gifts in a lay training course and decided use his gifts for God’s kingdom work (SKD, 5). As Sue Mallory insists, this phase is crucial because success or failure of leadership

making depends mainly on how well people know their spiritual needs, gifts, interests, and readiness to serve (Mallory 2001, 107). Therefore, in this phase the pastor/church leader needs to focus particularly on assisting lay people to discover their own spiritual gifts and become ready for ministry.

Stage 3: Ministry-Partnership Phase

This phase is also called “mature partnership.” According to the LMX theory, “mature partnership is marked by high-quality leader-member exchanges” (Northouse 2004, 152). The leader and the subordinate have a high degree of mutual trust, respect, obligation, and reciprocity toward each other. They have a high degree of reciprocity for each other. “Leaders, for example, may rely on subordinates to do extra assignment, and subordinates may rely on leaders for needed support or encouragement” (2004, 153). Individuals in this stage are closely tied together in productive ways that go beyond a traditional hierarchically defined work relationship (2004, 153). Their relationship is not hierarchical, but equal. Their dialogue is about personal-related topics. The subordinate recognizes himself/herself as an “in-group” person. Activities between leader and member are related to “role-implementing” that is the mature partnership state. In this stage, leaders delegate more responsible activities to members and depend more upon members who have entered the in-group. In this phase, “mutual trust, respect, and obligation toward each other empowers and motivates both to expand beyond the formalized work contract and formalized work roles, to grow out of their prescribed jobs and develop a partnership based on mutual reciprocal influence (Graen and Ullrich-Bien 1995, 232). In this phase real teamwork occurs. As Eims mentions, “[T]he ministry is far more effective when it carried on by a team. There is

power in a united effort. Teamwork is one of the keys that unlocks and unleashes the power of God” (Eims 1978, 116).

As stated previously, the research findings from the case studies and interviews demonstrated that equipping church pastors in Korea delegate ministry leadership to lay leaders who have passed through an equipping process for ministry and leadership even though all the ministry opportunities are open to all lay people. They observed that only equipped lay people can fully understand the vision, purpose, and mission of the church and have higher level of partnership with their pastors as ministry partners. Thus, true shared ministry takes place in this phase. They are friends, fellow partners, and brothers to each other. At this point, a leader and a member share their opinions, plan their strategy together, and support each other, as characterized by the mature status in Argyris’s Immaturity-Maturity Continuum. As he mentioned, in this mature stage, individuals are not any more in subordinator position, but equal position. (Argyris 1962, 43). When their partnership is maximized, true shared ministry occurs in the faith community. In addition, as Northouse stated, “partnerships are transformational in that they assist leaders and followers in moving beyond their own self-interests to accomplish the greater good of the team and organization” (2004, 153). Through the partnership among the people of God (*λαός θεοῦ*), the church can accomplish greater things than expected. The better equipped ministry partners are, the more effective ministry will occur. The following figure depicts an overview of the equipping process for developing laity for ministry and leadership.

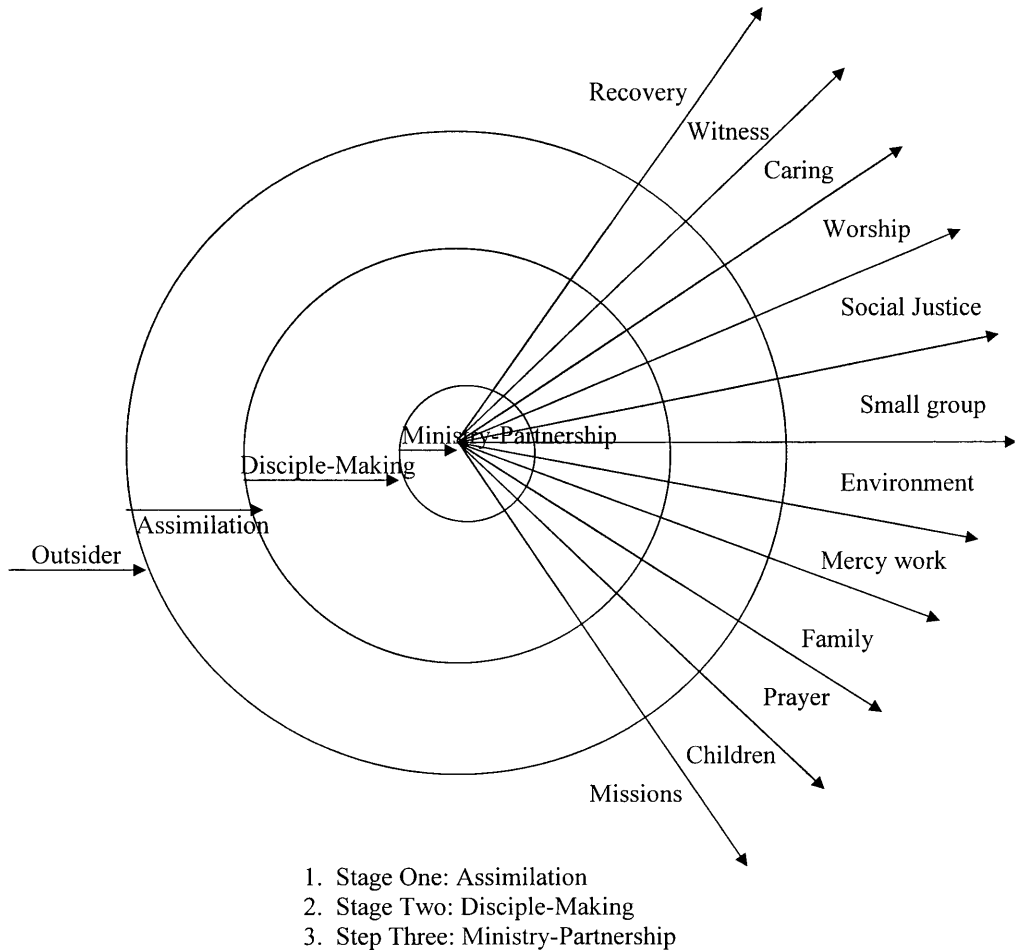


Figure 31. A Process for Equipping Laity for Ministry and Leadership

Equipped Lay Leaders (Entrepreneurial Christian Lay Leaders)

In explaining the concept of bounded and centered sets, Guder argues that the church must be led by equipped and committed people in the covenant community (Guder 1988, 208). Hunter also points out the importance of equipped lay leaders (entrepreneurial Christian lay leaders) in ministry (Hunter 1996, 127). Snyder argues

that the church experience a shortage of effective ministers when it fails to train believers into leaders (Snyder 1983, 247). The equipped and committed lay leaders are an essential factor of the inner-circle that leads a faith community. In the inner-circle of the Church a team leadership takes place between clergy and laity. Nahm Yong Kim suggests the seven qualities that equipped lay leaders need to have: (1) honesty (Jas. 3:2-12); (2) courage (Ac. 23:11); (3) leadership (Ac. 20:32); (4) exemplar (Ac. 20:35); (5) dedicational life (Ac. 20:31); (6) wisdom of the Word (1 Ti. 4:12-13); (7) Harmonious relationship with others (1. Ti. 5:1-16) (Kim 2002, 212).

As mentioned above, the interview responses indicated that equipping church pastors are convinced that anyone can participate in ministry, but ministry leadership should be delegated only to those who have received training to be lay leaders. For example, the interviewees including Pastor Sung Sub Oh in Manna Church assert that a church's ministries should be led by equipped lay leaders (SSO, 9). As described in detail previously, equipped lay people have higher levels of partnership (respect, trust, sense of obligation) and commitment (sense of involvement, pride, identification, loyalty). They also have higher levels of reciprocity, team-interest, willingness to do extra work, readiness to make an effort, emotional attachment to the church, and concern for church growth. Furthermore, the research results of this study indicate that the equipped lay leaders strongly support the vision of their church emotionally and financially. They have a clear identity as God's ministers/missionaries, and share their visions, plan ministry, and work together. They lead small groups, worship, social services, recovery ministry, and bible study groups. According to their spiritual gifts,

disciplined lay ministers practice leadership in various kinds of ministries inside and outside of the church.

Equipped lay leaders discover the needs of the community and establish ministries to meet them. The various ministries were described in detail in Chapter 4, such as the Children's Soccer Team of Kangnam Church, the Home Schooling Ministry of Young-Ahn Church, the Big-Brothers-Big-Sisters Ministry of Boondang Woori Church, the Handicapped Ministry of Manna Church, or the Ministry to North Koreans and Chinese Korean Ministry of Junglim Church. All of these ministries reach out and help others in need.

Equipped lay leaders are also highly involved in recovery ministries such as the Singles' Ministry of Hosanna Church and the Prison Ministry of Sunhan-Mokja Church. Equipped lay leaders have a heart for lost souls and pursue holistic mission. The Foreign Workers' Ministry of Jiguchon Church, the Giving Out Rice Ministry of Tae-Kwang Church, and the Medical Ministry of Jeja Church focus on meeting physical needs as well as saving souls.

Equipped lay leaders maintain their spirituality through small group activities, grow together with other ministry partners, and experience maturation of faith through their ministries. These entrepreneurial Christian lay leaders do ministry together for God's kingdom. As discussed above, as a result of equipping lay people for ministry and leadership a higher level of partnership and commitment comes to exist between the pastor and lay leaders, who come to have a higher degree of mutual trust, respect, and obligation toward their pastor. As such, they are closely tied to their pastor. They do ministry together with their pastors, not as subordinates but as fellow ministry

partners. When the church develops laity for ministry and leadership, the equipped people provide a solid foundation for successful shared ministry.

Shared Ministry

Ministry should be shared. This simple statement has been argued and supported by numerous theologians and church leaders for many years. As discussed in detail in Chapter 2, Congar (1957), Kraemer (1958), Ayres (1962), Neill (1963), Eims (1978), Stott (1982), Ogden (1990), Hunter (1996), Stevens (1999), Rowthorn (2002), Snyder (2004), and many other church experts insist that all people of God (*λαός θεοῦ*) are called to God's kingdom work and thus they need to work together as ministers. They criticize the unbiblical dichotomy between clergy and laity that prevails in the church today. There exists no ontological split between the clergy and the laity (Hunter 1996, 121). Thus, as Leroy Howe argues in *A Pastor in Every Pew* (2000), ministry must be shared by mature and gifted lay people.

This study's research results have shown that equipping churches in Korea overcome the unbiblical dichotomy between clergy and laity through shared ministry, which results from lay-equipping. Through the lay-equipping process, lay people are transformed into effective lay ministers who utilize their gifts and resources for ministry. As detailed in Chapter 4, lay ministers who discovered their spiritual gifts through the lay-equipping process utilize their gifts to serve the needy. All 13 lay interviewees in this research responded that they discovered their spiritual gifts through the lay-equipping processes and decided to dedicate their time, resource, and gifts to service for God's kingdom.

A pastor cannot do all the kinds of ministries needed in the church and in the community, but when responsibility for the various ministries is shared with lay ministers who have discovered their spiritual gifts and trained for ministry, God's kingdom work will prosper. This fact was confirmed by this study. That is, lay ministers participated in various ministries according to their spiritual gifts and the ministries thrived. In particular, all of these ministries were led by the equipped lay ministers who are entrepreneurial lay leaders.

As described in detail in Chapter 4, the churches researched in this study offer various activities to reach unchurched people. The Reading and Healing Ministry of Hosanna Church and the Cultural Practicum of Jiguchon Church are good examples. The various practicums, such as art, movie, drama, or music courses have functioned as "side doors" through which the unchurched enter and become the church. Lay ministers who are medical doctors or nurses give free services to impoverished children living in the church's neighborhood. For elderly people living alone, the church matches each elderly person with a lay minister's family in the church. This family assists the elderly person with cleaning, laundry, food preparation, etc. Some of the matched families and elderly people even travel together. Those lay ministers who are beauticians serve and reach out to laborers from foreign countries as well as to lonely elderly people living in the outer skirts of the city. Those lay ministers who are construction workers not only share the gospel, but also repair the homes of the people who could not afford to make necessary repairs. No pastor could undertake all these ministries; but they are skillfully and compassionately implemented by lay ministers who discover their spiritual gifts and utilize them for God's kingdom.

In summary, findings from the case studies and interviews support the conclusion that lay ministers in the equipping churches recognize that they are called to God's kingdom work regardless of whether they are clergy or laity. They are implementing shared ministry in their local mission field. As a result, from the theoretical perspectives and the research outcomes, this study concluded that shared ministry is an essential factor that shapes the equipping church.

Laos-Driven Structure

The structure of the equipping church needs to be *laos*-driven. In *The New Reformation* (1999), Greg Ogden maintains that the Reformation left unfinished business in terms of the priesthood of all believers and that the unfinished agenda of the Reformation should be completed in the current generation through *laos*-driven churches. He argues that all the people of God should be equipped according to their spiritual gifts and should participate in ministry as ministers (Ogden 1999, 129-132). Ogden particularly contrasts the dependency model of ministry (church as institution) and the interdependency model of ministry (church as organism). The former can be called the clergy-driven church and the latter the *laos*-driven church.

According to Ogden, in the clergy-driven church (institutional and dependency model), lay people are not well prepared for the ministry and thus remain a passive majority (1999, 85-95). That is, the clergy do ministry, while the lay people are grateful recipients of the clergy's professional care (1999, 86). The clergy think in this way: I must be good at everything (omnicompetent); I am the paid professional (distrustful); Someone needs me (ego-enhancing); What if people think I am lazy? (motivated by guilt); Don't just sit there, do something (activity-oriented); Propose and

execute all plans (ineffectual in leadership). Lay people in this institutional and *clergy*-driven church think in corresponding ways: Our pastor can do everything (the ubiquitous pastor); I am waiting for the pastor to come (the resident expert); Give me something inspirational to get through another week (the inspirational bandage); I go to pastor Ogden's church (the church as possession); After all, that is what we pay him for (The professional minister) (1999:87-95).

There is an ontological dichotomy between clergy and laity in this institutional, *clergy*-driven church. This dichotomy is inconsistent with the original design of church that all people of God (*λαός θεοῦ*) are called as ministers of God's kingdom. In the end, laypeople cannot be creative participants in ministry, but remain as bystanders, receivers, or subordinates of clergy's ministry. In this respect, the institutionalized church is not biblically faithful. Further, the institutionalized church is less effective in doing ministry than the organic church, which properly does ministries according to the spiritual giftedness of its members.

The traditional church follows the institutionalized church model which is clergy-driven and hierarchical. In this hierarchical church, the pastor always takes the top position, with the elders forming the first rank of the laity, exhorts the second rank, deacons in the third place, and layperson in the lowest classes. In this church, lay people cannot expect open and reciprocal communication with their pastor. There are often conflicts and divisions between classes, and thus the church cannot respond effectively to the various challenges it faces from the world. When lay people participate in ministry, they do so because they are deployed to the ministry post by their pastor. The pastor does not consider the individual's spiritual gifts. Lay people

are viewed as mere helpers and assistants for the clergy; such a church cannot do holistic ministry which responding effectively to various needs of the world. The following figure depicts the *clergy-driven* church structure.

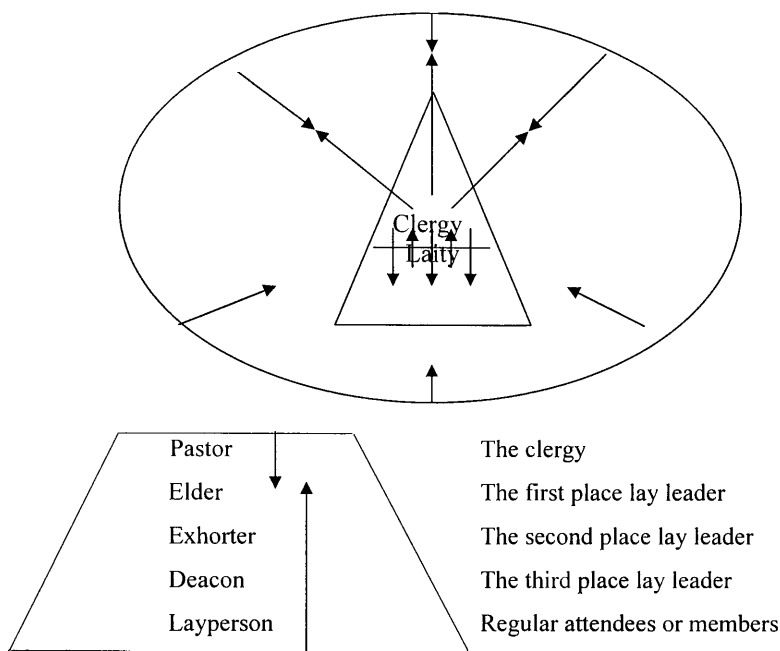


Figure 32. Clergy-Driven Structure

In contrast, in the *laos-driven* church (organic and interdependency model), lay people are well equipped to be lay ministers and effectively participate in ministry according to their spiritual gifts so that shared ministry can take place (Ogden 1999, 117-137). The *laos-driven* church refers to a church led by all the people of God, regardless of whether they are clergy or laity. In such a church, all ministries are shaped by the gifts and callings distributed by the Holy Spirit to the whole body of Christ.

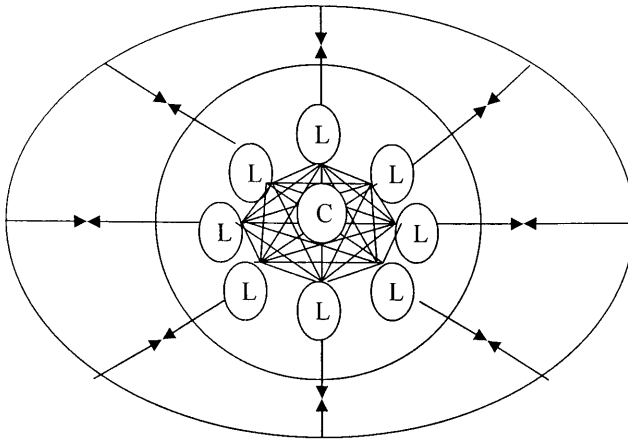
In particular, the pastor in the *laos*-driven church is regarded as an equipper who prepares lay people for ministry and leadership according to individuals' spiritual gifts. In a faith community, the pastor is not the head, but an equipper who develops lay people for ministry and leadership (Snyder 1983, 247). Lay people are equipped as partners-in-ministry who respond voluntarily to the needs of the world in creative ways. The equipped lay people are creative partners in God's kingdom work, and true shared ministry can occur. Snyder argues that "The New Testament concept is plural leadership based on the recognition of leadership gifts and the appointing to leadership of those who demonstrate maturity" (1983, 247). Thus, the pastor in such a church forms a team leadership along with the equipped lay leaders. They lead the church together, sharing vision, passion, fellowship, and ministry together. The pastors and the equipped lay leaders function as the inner-circle of the Church together.

According to their gifts the equipped lay leaders lead various ministries which responding to the needs of the community. And all the lay people in this church are strongly encouraged to attend the lay-equipping process in order to grow to the future lay leaders. Of course, all lay people including regular attendees and members, are welcomed to join in any of the ministries led by the equipped lay leaders.

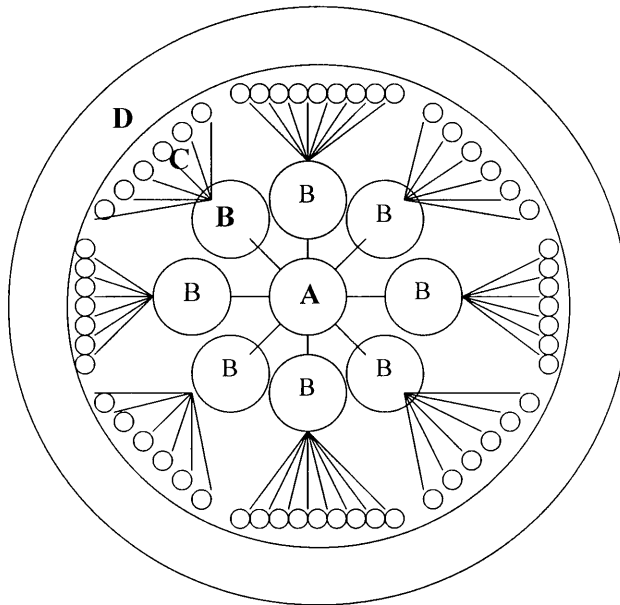
The *laos*-driven church pursues a circular structure. Sung Bae Jang criticizes the hierarchical, pastor-centered, pyramidal structure of the Church, but supports the horizontal lay person-centered, circular structure (Jang 2001, 142-144; 148). While the clergy-driven church emphasizes the institution, order, and class ranking, the *laos*-driven church focuses on people, ecological relationship among people of God, spiritual gifts, the priesthood of all believers, and shared ministry. Jang proposes seven

advantages of the circular structure of the church: (1) various ministries can occur both inside and outside the church; (2) the lay people's potentiality can be enlarged; (3) the church can be a charismatic community; (4) the church can reach the unchurched more effectively, because various kinds of small groups attract various kinds of people from outside the church; (5) the church can effectively respond to the radically-changing world; (6) the church can answer the various needs of the community; (7) the church pursues ecumenism by working together with other congregations (2001, 147-149). Yil Sup Shim also proposes 'the network structure,' which is horizontal and inter-relational structure as well (Shim 1997, 73-74).

Essentially, the church having a circular structure is composed of various small groups existing and serving within the larger church body (*ecclesiola in ecclesia*). In this horizontal dimension, all the people of God are deeply interrelated as the parts of the body of Christ, which is the Church. This interrelation makes the church truly living organism, in which people build higher partnership with and commitment to each other. In this church equipped lay ministry partners are deployed multidirectionally according to their spiritual gifts and thus the church can effectively respond to the needs of the world in more creative way. As Duk Soo Kim mentioned, the horizontal (circular) church structure is more appropriate than the hierarchical (pyramidal) church structure today, because the various small groups in the horizontal network church can respond more effectively to the multi-needs of the rapidly changing world (Kim 2002, 75-91). As a result, the church inevitably grows and strongly impacts the world around it as well. The following figure depicts the *laos*-driven church structure.



C: Clergy as equipper (*laos*) L: Laity as minister (*laos*)



A: Team leadership involving pastor and core lay leaders
 B: Equipped lay ministers and their leading ministries
 C: Lay people in the equipping process and participate in ministry
 D: Regular attendees

Figure 33. Laos-Driven Structure

The present researcher is convinced that the equipping pastor and the equipped lay leaders will significantly influence the church toward beneficial structural change. When changes in the church structure are implemented without an equipping pastor and equipped lay people, the changes cannot be long-lasting. For this reason, it is best if the pastor is transformed into an equipping pastor and lay leaders are equipped before significant structural change is implemented.

As mentioned previously, a biblical understanding of the church teaches that the church is not merely an institutionalized organization but rather is a living organism, the body of Christ with Jesus Christ as its head (Eph. 5:23; Col. 1:18). This ecological understanding rejects a hierarchical clergy-driven structure. Rather, it pursues a horizontal *laos*-driven structure. As mentioned in Chapter 1, more and more Korean church experts today are discussing about the unbiblical dichotomy between clergy and laity and the disadvantages of the clergy-driven, hierarchical, and pyramidal church structure (Bang 1988, 259-297; Eun 1995, 46-47; Hong 2000, 192; Jang 2001, 148; Kim 1988, 151-157; D. S. Kim 2002, 75-91; N. Y. Kim 2002, 159-160; Lee 1997, 391-392; Ro 1988, 207-208; Sohn 1988, 125-137; Shim 1997 74; Suh 1991, 367-373).

In particular, the research outcomes of this study show that equipping church pastors are aware of the dangers which can occur in the process of moving from a traditional, clergy-driven church structure to an equipping, *laos*-driven church structure. They point out three critical pitfalls for the pastor in the change process: radical change, ignoring current lay leaders, and giving up on change (see Chapter 3). Specifically, a pastor involved in a church's change process should not try to change everything at once, must not ignore the current unequipped lay leaders, and should not give up the

change process because of a difficult situation. The following figure depicts “Five pillars of the equipping church,” which are essential qualities of the equipping church.

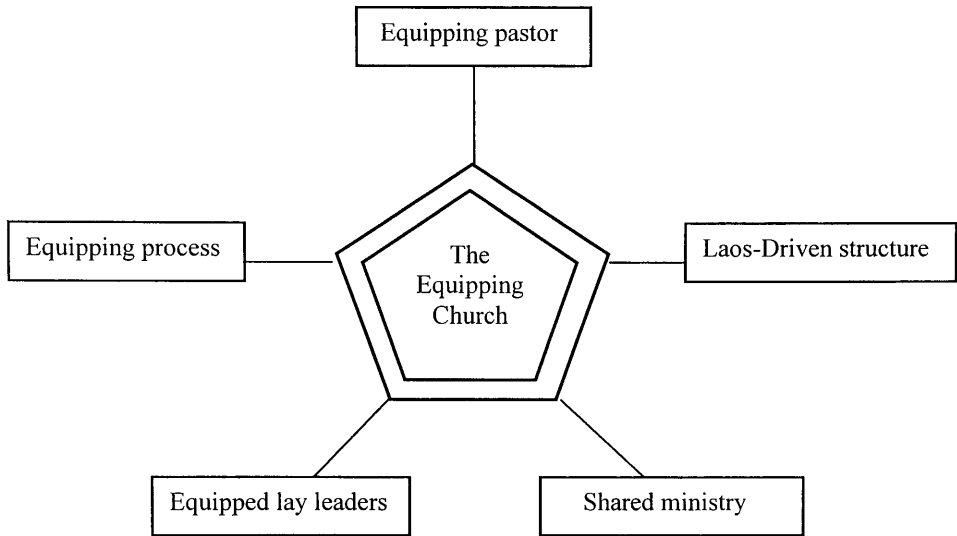


Figure 34. Five Pillars of the Equipping Church

Recommendations for Further Study.

This study focused on the lay-equipping processes of churches that develop laity for ministry and leadership in Korea. Much remains to be done because this study has revealed several additional areas for further study. Six recommendations are offered in this section.

A study of curriculum or pedagogy of effective lay-equipping. This study focused more on process rather than curriculum or pedagogy of lay-equipping, because the researcher aimed to describe the current phenomenon of lay-equipping processes in Korean churches and examine the changes occurring in the equipping process. Thus,

further research could focus on developing biblically faithful and culturally relevant curriculum or pedagogy for more effective lay-equipping in Korean churches.

A study of other variables in a lay-equipping process. This study largely confined itself to examine two variables: laity's partnership changes and commitment changes through a lay-equipping process. This confinement of the study encourages future researchers to study other possible changes that could occur through a lay-equipping process, such as the change of laity's view on other religions, the change of laity's maturity in faith, or the change of laity's perspective on evangelism.

A study of cause-effect relationships between lay-equipping and numerical church growth. Based on the interview responses, this study presented that equipping church pastors are convinced that a lay-equipping process contributed to qualitative and quantitative church growth. Nevertheless, investigating cause-effect relationships between lay-equipping and church growth was not a main objective of this research. Thus, further study of cause-effect connections between a lay-equipping process and numerical church growth would be worthwhile.

A study of pastoral leadership style appropriate to shared ministry. This study did not focus on the pastor's leadership style, but it is an important research theme because Korean churches today have more interest in leadership issues than ever before. Thus, further study on the pastor's leadership that implements shared ministry could be beneficial for future research. A comparative study of leadership style between the clergy-driven church and the laos-driven church could be conducted as well.

A study of comparison between the laos-driven church and the clergy-driven church. This study discussed the differences between the laos-driven church and the clergy

driven church in terms of a lay-equipping process and shared ministry. The differences between the clergy-driven church and the *laos*-driven church in terms of not only lay-equipping and shared ministry, but also various aspects such as structure, leadership style, impact on the community, way of communication, degree of laity's participation in ministry could also be further studied.

A study of a lay-equipping process in other cultures. This study confined itself to churches in South Korea (the Republic of Korea), but further study could be conducted to investigate how churches in other cultures understand laity and how they equip lay people for ministry and leadership. A comparative study of a lay-equipping process in different cultures could be performed.

Concluding Remarks with Summary

This study began with the urgent crisis of the comparative lack of a lay-equipping process in Korean churches today. As stated in Chapter 1, the traditional churches in Korea are mostly hierarchical, institutional, and clergy-driven, and generally do not have a well-organized sequential lay-equipping process. As a result, in these traditional churches, lay people remain as subordinates of clergy and receivers of ministry, rather than becoming creative participants in ministry. This is a crucial problem for the Korean church today. Fortunately, however, some churches in Korea do focus on equipping lay people for ministry and leadership through a well-organized sequential equipping process; and such churches do implement shared ministry. Thus, this study examined these equipping churches in Korea employing both quantitative and qualitative research methodologies including case studies, structured interviews, and survey questionnaires.

After providing the basis for this study in Chapter 1, Chapter 2 discussed the theoretical perspectives for informing lay development for ministry and leadership. In this chapter, theology of the laity, the church growth perspective on the laity and lay ministry, theory of centered sets and bounded sets, the delegation and deployment principles, organizational commitment, and leader-member exchange theory, relationship-based leadership were described in brief.

Chapter 3 discussed the findings from the interviews with thirteen selected pastors of the case study churches. Ten characteristic commonalities that equipping church pastors have regarding developing laity for ministry and leadership were delineated. They commonly know that first, all the people of God (*λαός θεοῦ*), regardless of clergy or laity status, are called to be ministers for God's kingdom work; second, anyone can participate in ministry but ministry leadership should be delegated to only those who have received training to be lay leaders; third, lay people need to be equipped because they are changed through the equipping process; fourth, the pastor's primary task is equipping lay people for shared ministry; fifth, lay-equipping for shared ministry contributes to church growth in quantitative and qualitative ways; sixth, the church is an organism, the body of Christ; seventh, lay people need to be equipped to serve according to their spiritual gifts; eighth, lay-equipping is most effective when done in small groups; ninth, the dangers in the process of moving from clergy-driven church structure to the *laos*-driven church structure involve too radical change, ignoring current lay leaders, and giving up on change; tenth, well-organized sequential phases are necessary for effective lay-equipping.

In Chapter 4, this study discussed lay-equipping processes and lay ministries based on the case studies for the thirteen equipping churches and the interviews from pastors and equipped lay leaders of thirteen selected equipping churches in Korea. Ten findings were delineated. First, equipped lay leaders are produced through a well-planned sequential equipping process. Second, equipped lay leaders share in ministry leadership. Third, equipped lay leaders use their spiritual gifts for ministry. Fourth, equipped lay leaders are highly interested in recovery ministries and in caring for the poor. Fifth, equipped lay leaders run various activities and programs to reach the unchurched. Sixth, equipped lay leaders grow and do ministry together in small groups. Seventh, equipped lay leaders realize and respond to the needs of the community. Eighth, equipped lay leaders lead ministries. Ninth, equipped lay leaders pursue holistic ministry/mission. Tenth, equipped lay leaders experience maturation of faith through doing ministry.

In Chapter 5, this study used a quantitative research methodology, a survey questionnaire in order to investigate how laity change and become partners-in-ministry and committed lay leaders through a lay-equipping process. From the response analysis, statistical evidences show that laity's partnerships were changed through a lay-equipping process. First, laity's partnership (respect, trust, and sense of obligation) with their pastor/church leader was improved. Second, laity's reciprocity to their pastor/church leader became transformational. Third, laity's "Team-Interest" was improved. Fourth, laity's "Self-Identification" as lay minister became stronger. Fifth, laity's incremental influence upon their pastor/church leader became higher. Sixth,

laity's vision for the church became nearly identical with that of their pastor/church leader.

Chapter 5 also provided significant statistical evidence that laity's commitment is changed through a lay-equipping process. First, laity's commitment (sense of involvement, pride, identification, and loyalty) to the church was increased through a lay-equipping process. Second, laity's willingness to do extra work for their church was increased through a lay-equipping process. Three, laity's readiness to make an effort on the organization's behalf was increased through a lay-equipping process. Fourth, laity's emotional attachment to their church became stronger through a lay-equipping process. Fifth, laity's concern for their church growth was increased through a lay-equipping process. Sixth, laity's financial support to the church became more faithful through a lay-equipping process.

Chapter 6 presented an overarching finding; namely, five essential qualities of the equipping church that develops laity for ministry and leadership. These "Five Pillars of the Equipping Church," with missiological implications for the Korean church, are (1) Equipping pastor, (2) Equipping process, (3) Equipped lay leaders, (4) Shared ministry, and (5) *Laos*-Driven structure.

In proposing the five essential qualities of the equipping church, the researcher of this study provides three additional suggestions to Korean church leaders: First, Korean church leaders need to raise a voice for the organic essence of the church, which is the body of Christ. The structure of the church should be understood as organism that is made up of highly interdependent relationships (Snyder 2002, 83). It means that the older mechanistic, linear, and hierarchical structure of the church needs

to be replaced by ecological, circular, and horizontal organism, which is biblically faithful. In this church as an ecological ecosystem, partnership is a horizontal rather than a vertical business (2002, 84). Second, Korean church leaders need to discuss more about “lay theology” and “lay ministry.” Lay people in Korean churches have been regarded mostly as *laikos* (the common people or the lower class people who are uneducated theologically), but this is biblically not true. The Bible sees them all as God’s people (*λαός θεοῦ*) without ontological distinction between clergy and laity. Their difference is just functional according to their spiritual gifts. Therefore, Korean church leaders continue to educate lay people with theology of the laity and encourage them to participate in ministry according to their spiritual gifts. Third, Korean church leaders need to recognize the importance of an equipping process, which consists of sequential phases. Today many Korean church leaders are struggling with instantly-made lay leaders who have not passed through an appropriate equipping process and entered into the inner-circle of the Church to practice leadership. As detailed previously, a leadership-making is a process, not a day event. Through a well-planned sequential process, effective lay ministry partners are produced. Without a well-organized lay-equipping process, the Church cannot have entrepreneurial Christian lay leaders. Therefore, Korean church leaders should focus on developing well-organized and sequential equipping processes for the naïve/beginning Christians to be effective lay ministry partners.

Appendix A: Survey Questions for Laity's Partnership

Original of LMX-7	Question	Developed base on LMX-7	Question
Question 1	Do you know where you stand with your leader...do you usually know how satisfied your leader is with what you do?	2	I know my pastor/church leader's personality through experience
		7	My pastor/church leader is content with my work (service or ministry) for the church.
		11	I feel distant from my pastor/church leader.
		13	I tend to do more than what is asked of me from my pastor/church leader in the church
		15	I know what my pastor/church leader expects from me in church.
		17	I am fully aware of the vision of my pastor/church leader for this church.
		18	My vision for this church and the vision of my pastor/church leader are identical.
		33	When I share my suggestions for the church, my pastor/church leader listens to me and reflects my suggestions in ministry.
Question 2	How well does your leader understand your job problems and needs?	1	My pastor/church leader is well aware of my situation.
		6	My pastor/church leader is aware of what kinds of work (ministry) of this church I participate
Question 3	How well does your leader recognize your potential?	8	My pastor/church leader is aware of my spiritual gifts (talents).
Question 4	Regardless of how much formal authority he/she has built into his/her position, what are the chances that your leader would use his/her power to help you solve problems in your work?	9	My pastor/church leader has helped me with using his authority (position) when I was in trouble.
Question 5	Again, regardless of the amount of formal authority your leader has, what are the chances that he/she would "bail you out," at his/her expense?	9	My pastor/church leader have helped me with using his authority (position) when I was in trouble.
Question 6	I have enough confidence in my leader that I would defend and justify his/her decision if he/she were not present to do so?	4	I trust and support any decisions my pastor/church leader makes.
		19	I fully agree and support the vision of my pastor/church leader for this church.
Question 7	How would you characterize your working relationship with your leader?	3	I do not refuse my pastor/church leader when they make any requests to me.
		5	I enjoy working with my pastor/church leader rather than working by myself.
		10	My pastor/church leader and I are coworkers who are working together for the Kingdom of God.
		12	I am a lay minister cooperating with my pastor/church leader for the Kingdom of God.
		16	I cooperate with my pastor/church leader with all my heart for the growth of this church.
		31	I have spoken with the pastor/church leader regarding the future direction of this church.

Appendix B: Survey Questions for Laity's Commitment

Original question of OCQ-9	Question	Developed question based on OCQ-9	Question
Question 1	I am willing to put in a great deal of effort beyond that normally expected in order to help organization be successful.	14	I have given up my personal gain for the benefit of the church.
		20	I am willing to put in a great deal of effort beyond what is normally expected me in order to help this church be successful
		30	I give as much as I can for the church to support the values that this church performs.
		37	I reluctantly give offering to the church.
Question 2	I talk up this organization to my friends as a great organization to work for	21	I have introduced this church to other people.
		22	I refer to this church to my fiends as a great church to attend and serve.
Question 3	I would accept almost any types of job assignment in order to keep working for this organization	23	If it contributes to this church, I would take on whatever work (ministry) with joy no matter how difficult it is
		43	I am fully aware of my position and role for this church.
Question 4	I find that my values and the organization's values are very similar	39	I am fully aware of the purpose of the church.
Question 5	I am proud to tell others that I am part of this organization	24	I am proud to tell others that I am part of this church
		42	I am greatly blessed as I attend this church.
Question 6	This organization really inspires the very best in me in the way of job performance	25	This church really inspires the very best in me in the way I participate in the work (ministry)
		40	I am doing my best to support this church achieves its purposes.
Question 7	I am extremely glad that I chose this organization to work for over others I was considering at that time I joined	26	It is a right choice that I chose this church to serve over other churches I was considering at the time I joined
		29	I rejoice at the thought of this church.
Question 8	I really care about the fate of this organization	28	Except for some unavoidable situations (business trips, hospitalized, traveling), I always attend worship services of this church.
		32	I will not leave this church no matter what hardships may confront this church
		34	The growth of this church is of great interest to me.
		35	I cannot begin to imagine my life away from this church.
		36	When things go well in church, I become joyful.
		38	I become very uncomfortable when I hear others criticize this church.
Question 9	For me, this is the best of all possible organizations for which to work	41	There is no impact on my life whether church grows or not.
		27	For me, this church is the best of all possible churches for which to attend and serve.

Appendix C: Means and Duncan Groupings for Partnership

Mean differences regarding partnership between groups 1, 2, and 3 (Duncan groupings)⁷⁵

	Group 1		Group 2		Group 3	
	Mean	D.G	Mean	D.G	Mean	D.G
Question 1	1.9706	C	3.3679	B	3.9545	A
Question 2	2.3627	C	3.6981	B	4.2030	A
Question 3	2.7723	C	3.8381	A	4.0985	A
Question 4	2.9314	C	3.9811	B	4.2955	A
Question 5	3.0490	C	3.7925	B	4.2857	A
Question 6	1.9505	C	3.7308	B	4.2879	A
Question 7	2.6667	C	3.5784	B	4.0602	A
Question 8	1.7800	C	3.2358	B	3.8168	A
Question 9	2.0700	C	3.0971	B	3.8462	A
Question 10	3.2277	C	4.1376	A	4.5038	A
Question 11 (Reversed Q)	3.7353	A	2.6296	B	2.0000	C
Question 12	2.9010	C	3.7339	B	4.3636	A
Question 13	1.7921	C	2.4495	B	3.2061	A
Question 15	2.2871	C	3.4312	B	3.9848	A
Question 16	2.1782	C	3.2936	B	4.0305	A
Question 17	2.7941	C	3.9633	B	4.4812	A
Question 18	2.7745	C	3.5596	B	4.1278	A
Question 19	3.2059	C	3.9352	B	4.4622	A
Question 31	1.5882	C	2.6226	B	3.5338	A
Question 33	2.6327	B	3.5000	A	3.8984	A

⁷⁵ D.G = Duncan Grouping is a statistic instrument to show if a group has difference from others. Thus, means with the same letter in Duncan Grouping are not significantly different from each other. Reversed Question is a question asking in a reversed way. For instance, 'I feel very little loyalty to this organization,' or 'Deciding to work for this organization was a definite mistake on my part.' In this case, the most positive response gains the lowest score and the most negative response gains the highest score.

Appendix D: Means and Duncan Groupings for Commitment

Mean differences regarding partnership between groups 1, 2, and 3 (Duncan groupings)

	Group 1		Group 2		Group 3	
	Mean	D.G	Mean	D.G	Mean	D.G
Question 14	1.7157	C	3.3394	B	3.9773	A
Question 20	2.4510	C	3.4220	B	4.0526	A
Question 21	2.8529	C	4.1376	B	4.5038	A
Question 22	2.9510	C	3.8598	B	4.4135	A
Question 23	2.3725	C	3.4112	B	4.0827	A
Question 24	2.9608	C	4.0654	B	4.4436	A
Question 25	2.9010	C	3.7736	B	4.3485	A
Question 26	3.3137	B	4.3962	A	4.6015	A
Question 27	3.1078	C	4.1321	B	4.4286	A
Question 28	3.0294	C	4.3019	A	4.5789	A
Question 29	3.0980	C	4.0849	B	4.3985	A
Question 30	2.4412	C	3.5755	B	4.1278	A
Question 32	2.9412	C	3.8774	B	4.3534	A
Question 34	2.9510	C	4.0374	B	4.4091	A
Question 35	2.4902	C	3.5981	B	3.9848	A
Question 36	3.2451	C	4.2222	B	4.5682	A
Question 37 (Reversed Q)	3.1373	A	2.0741	B	1.8485	B
Question 38	3.2157	B	4.0748	A	4.3485	A
Question 39	2.9216	C	4.1204	B	4.5530	A
Question 40	2.5000	C	3.7222	B	4.1908	A
Question 41 (Reversed Q)	2.7353	A	1.6296	B	1.3864	B
Question 42	3.3137	C	4.2130	B	4.5909	A
Question 43	2.3235	C	3.8889	B	4.3511	A

Appendix E: Demographics of the Research Community

No.	Church Name	Denomination	Location	Regular attendance	Web page
1	Boondang Woori	Presbyterian	Sung Nam Gyeonggi Province (North central region of S. Korea)	5000	www.woorichurch.org
2	Eun-Hae-Yei	Presbyterian	Incheon Gyeonggi Province (Northwest region of S. Korea)	2000	www.gracecc.or.kr
3	Hosanna	Presbyterian	Pusan (Southeast region of S. Korea)	4000	www.hosanna21.com
4	Jangchung	Presbyterian	Seoul (North west region of S. Korea)	1200	www.jangchung.net
5	Jeja	Presbyterian	Seoul (Northwest region of S. Korea)	4000	www.jeja.or.kr
6	Jiguchon (Youngin branch)	Baptist	Yongin, Gyeonggi Province (North central of S. Korea)	8000	www.jiguchon.org
7	Junglim	Holiness	Daejun (Central region of S. Korea)	700	www.junglimcc.org
8	Kangnam	Methodist	Kang Rung, Kangwon Province (Northeast region of S. Korea)	100	www.gangnam8.com
9	Manna	Methodist	Sung Nam Gyeonggi Province (North central region of S. Korea)	5000	www.manna.or.kr/
10	Saeronam	Presbyterian	Daejun Choongchung Province (Central region of S. Korea)	4000	www.saeronam.or.kr
11	Sunhan-Mokja	Methodist	Sung Nam Gyeonggi Province (North central region of S. Korea)	2500	www.gsmch.org
12	Taekwang	Presbyterian	Pyung Tek Gyeonggi Province (North central region of S. Korea)	1100	www.ptdaekwang.or.kr
13	Young-Ahn	Baptist	Pusan (Southeast region of S. Korea)	1200	www.yabc.co.kr

Appendix F: Profile of the Interviewees (Pastors)

No.	Name (Initials)	Church	Denomination	Gender	Age	Function
1	Kwang Jin Chun (KJC)	Boondang Woori	Presbyterian	Male	Late 30s	Minister
2	Eun Ah Kim (EAK)	Eun-Hae-Yei	Presbyterian	Female	Mid-40s	Minister
3	Hong Joon Choi (HJC)	Hosanna	Presbyterian	Male	Early 60s	Minister
4	Chang Woo Nam (CWN)	Jangchung	Presbyterian	Male	Early 50s	Minister
5	Sung Kook Hwang (SKH)	Jeja	Presbyterian	Male	Late 30s	Minister
6	Byung Min Cho (BMC)	Jiguchon (Youngin branch)	Baptist	Male	Late 40s	Minister
7	Hyung Kyo Chung (HKC)	Junglim	Holiness	Male	Mid-50s	Minister
8	Young Min Kim (YMK)	Kang-Nam	Methodist	Male	Late 40s	Minister
9	Sung Sub Oh (SSO)	Manna	Methodist	Male	Early 40s	Minister
10	Jung Bae Suh (JBS)	Saeronam	Presbyterian	Male	Mid-40s	Minister
11	Ki Sung Yu (KSY)	Sunhan-Mokja	Methodist	Male	Early 50s	Minister
12	Chang Don Bae (CDB)	Tae-Kwang	Presbyterian	Male	Mid-50s	Minister
13	Pil Tae Han (PTH)	Young-Ahn	Baptist	Male	Late 30s	Minister

Appendix G: Profile of the Interviewees (Lay Leaders)

No.	Name (Initials)	Church	Denomination	Gender	Age	Function
1	KYT	Boondang Woori	Presbyterian	Male	Late 30s	Lay leader
2	KEA	Eun-Hae-Yei	Presbyterian	Female	Early 40s	Lay leader
3	JKS	Hosanna	Presbyterian	Female	Late 50s	Lay leader
4	OH	Jangchung	Presbyterian	Male	Mid 60s	Lay leader
5	SKD	Jeja	Presbyterian	Male	Early 40s	Lay leader
6	KJH	Jiguchon (Youngin branch)	Baptist	Female	Mid 40s	Lay leader
7	JHO	Junglim	Holiness	Female	Late 40s	Lay leader
8	PJS	Kang-Nam	Methodist	Male	Mid 40s	Lay leader
9	WSY	Manna	Methodist	Male	Early 60s	Lay leader
10	JTA	Saeronam	Presbyterian	Male	Early 50s	Lay leader
11	AYS	Sunhan-Mokja	Methodist	Female	Early 40s	Lay leader
12	RDS	Tae-Kwang	Presbyterian	Female	Mid-50s	Lay leader
13	LMS	Young-Ahn	Baptist	Female	Late 30s	Lay leader

Appendix H: Interview Questions for Pastors/Church Leaders

Interview Date:

Interview Place:

Interview Duration:

1. Background Information:

1.1 Church Name:

1.2 Denomination:

1.3 Church Address (or Region):

1.4 Interviewee Name:

1.5 Phone/Email:

2. Questions

2.1 Please briefly describe the history of this church and explain in detail your ministry and role as the minister of this church.

2.2 Please explain how this church equips lay people to take on the great roles in ministry and leadership (describe the equipping process).

2.3 Please describe the identity and the role of the lay people in ministry.

2.4 Please explain how this church has come to give its utmost for preparing lay people for leadership as well as its developing process. Why do you think lay people need to be equipped?

2.5 Through this process of equipping lay people into leadership and placing them into ministry, what is the most important lesson that you have learned?

2.6 What do you think the pastor's primary task in the church is? What is the first priority in your ministry in this church? How do you organize your ministry time each week?

- 2.7 What is the role of spiritual gifts in lay ministry? Please explain how you teach lay people about spiritual gifts?
- 2.8 Please explain what a church must do in order to transform their passive lay people from a traditional church to lay leaders who are actively involved in ministry. Are there some pitfalls that the pastors need to avoid in the changing process?
- 2.9 Please explain the ministries that the lay people of this church participate in? What kinds of ministries are lay people involved in?
- 2.10 Is the church continuing to experience growth? In quality and quantity, what effect do you think lay leadership training has on the growth of this church? What makes you think this way?
- 2.11 How do you define church? Please share your ecclesiology.
- 2.12 Please share your thoughts on the relationship between discipleship training and small groups. In what setting, do you think lay-equipping is most effective? Comparing large group and small-group settings, in which does more effective equipping take place?

Interview Questions for Equipped Lay Ministry Partners

1. Please explain the background or the motivation that started the ministry you lead
2. How is this ministry run?
3. Please share one reward that you have experienced through this ministry.
4. Have you passed through the equipping process (discipleship training) offered by this church?

Appendix I: Survey Questionnaire for Lay People

1. Basic Information

1. Church Name

2. Denomination

① Methodist ② Presbyterian ③ Holiness ④ Baptist ⑤ Others

3. Gender : ① Male / ② Female

4. Age :

5. Where are you now in the following stages? (Please choose one option).

① I am now in a newcomer's class

② I am now in a discipleship training class

③ I am now participating in ministry and partaking in continuing education

④ Others _____

6. How long have you been a Christian (since the day you have accepted Christ as your Savior)?

① 0-3 months ② 4-6 months ③ 7-12 months ④ 1-3 years ⑤ 4-6 years

⑥ 7-10 years ⑦ 11 years or over ⑧ I am unsure about my salvation

7. How long have you been attending this church?

① 0-3 months ② 4-6 months ③ 7-12 months ④ 1-3 years ⑤ 4-6 years

⑥ 7-10 years ⑦ 11+ years

8. Through what or whom, did you come to this church? (Please choose one option).

① Through small groups such as class meeting, upper room, house church, and the like

② Through neighbors, brothers, relatives, or friends

③ Through internet, Christian TV, or radio that broadcasts the pastor's sermon of this church

④ Through evangelistic tract and booklet

⑤ By myself

⑥ Others _____

9. How many times a week do you attend Christian activities such as worship, prayer meeting, training, discipline program, service projects, etc.?

10. Do you read and meditate God's words everyday?

① Yes / ② No

11. How long do you pray everyday on regular basis (not including praying for meals)?

- ① Never ② 1-30 minutes ③ 31-60 minutes ④ 1-2 hours or less
 ⑤ 2-3 hours or less ⑥ 3-4 hours or less ⑦ 4 hours or more

12. I am now being changed or have been changed through disciple-making process or leadership-making process in this church

- ① Strongly Disagree ② Disagree ③ Neutral ④ Agree ⑤ Strongly Agree

13. Are you participating in ministry of this church?

- ① Yes / ② No

14. If you are not participating in ministry of this church, what is the reason? (Please choose one option).

- ① Not interested
 ② Have not completed required trainings
 ③ Lack of time
 ④ Oppositions from family and other people
 ⑤ Others _____

15. If you are currently not involved in any church ministry, do you hope to be involved in the future?

- ① Yes / ② No

16. If you are participating in ministry, please list the ministries in which you are involved. (For example, small group leader, evangelism, leading the Bible study, church choir, Sunday school teacher, visiting prison, caring orphans, hospitality, and so on)

17. What do you think is the Church? (Please choose one option)

- ① Church is a charity community which helps those who are suffering in the society.
 ② Church is a building where people worship God.
 ③ Church is a community of people of God who are called, trained, and sent out into the world for the Kingdom of God.
 ④ Church is a fellowship community where people depend on each other.
 ⑤ Church is a social movement organization for the justice of the world.
 ⑥ Others _____

II. Questions

Please select one appropriate option: Strongly Disagree (1); Disagree (2); Neutral (3); Agree (4); Strongly Agree (5).

		SD	D	N	A	SA
1	My pastor/church leader is well aware of my life situation	1	2	3	4	5
2	I know my pastor/church leader's personality through experience	1	2	3	4	5
3	I know what my pastor/leader expects from me in church	1	2	3	4	5
4	I do not refuse my pastor/leader when they make any requests to me	1	2	3	4	5
5	I trust and support any decisions my pastor/leader makes.	1	2	3	4	5
6	I enjoy working with pastor/leader rather than working by myself.	1	2	3	4	5
7	My pastor/leader is aware of what ministries I participate.	1	2	3	4	5
8	I am fully aware of the vision of my pastor/leader for this church	1	2	3	4	5
9	My vision for this church and the vision of my pastor/leader are identical.	1	2	3	4	5
10	I fully agree and support the vision of my pastor/leader for this church.	1	2	3	4	5
11	I feel distant from my pastor/leader.	1	2	3	4	5

12	My pastor/leader is content with my service for the church.	1	2	3	4	5
13	My pastor/leader is aware of my spiritual gifts (talents).	1	2	3	4	5
14	My pastor/leader have helped me with using his authority (position) when I was in trouble.	1	2	3	4	5
15	My pastor/leader and I are working together for the Kingdom of God.	1	2	3	4	5
16	I am a lay minister cooperating with my pastor/leader for the Kingdom of God.	1	2	3	4	5
17	I tend to do more than what is asked of me from the church.	1	2	3	4	5
18	I have given up my personal gain for the benefit of the church.	1	2	3	4	5
19	I cooperate with my pastor/leader with all my heart for the growth of this church.	1	2	3	4	5
20	I am willing to put in a great deal of effort beyond what is normally expected me in order to help this church be successful	1	2	3	4	5
21	I have introduced this church to other people.	1	2	3	4	5
22	I refer to this church to my friends as a great church to attend and serve.	1	2	3	4	5

23	If it contributes to this church, I would take on whatever work (ministry) with joy no matter how difficult it is	1	2	3	4	5
24	I am proud to tell others that I am part of this church	1	2	3	4	5
25	This church really inspires the very best in me in the way I participate in the work (ministry)	1	2	3	4	5
26	It is a right choice that I chose this church to serve over other churches I was considering at the time I joined	1	2	3	4	5
27	This church is the best of all possible churches for which to attend and serve for me.	1	2	3	4	5
28	Except for some unavoidable situations (business trips, hospitalized, traveling), I always attend worship services of this church.	1	2	3	4	5
29	I rejoice at the thought of this church.	1	2	3	4	5
30	I give as much as I can for the church to support the good works of this church.	1	2	3	4	5
31	I have spoken with the pastor/leader regarding the future direction of this church.	1	2	3	4	5
32	I will not leave this church no matter what hardships may confront me.	1	2	3	4	5

33	When I share my suggestions for the church, my pastor/leader listens to me and reflects my suggestions in ministry.	1	2	3	4	5
34	The growth and revival of this church is of great interest to me.	1	2	3	4	5
35	I cannot begin to imagine my life away from this church.	1	2	3	4	5
36	When things go well in church, I become joyful.	1	2	3	4	5
37	Sometimes, I do not enjoy giving offering to the church.	1	2	3	4	5
38	I become very upset when I hear others criticize this church.	1	2	3	4	5
39	I am fully aware of the purpose of the church.	1	2	3	4	5
40	I am doing my best to support the church achieve its purposes.	1	2	3	4	5
41	There is no impact on my life whether church grows or not.	1	2	3	4	5
42	I am greatly blessed as I serve this church.	1	2	3	4	5
43	I am fully aware of my position and role for this church.	1	2	3	4	5

Appendix J: Samples of Textbook for Lay-Equipping

Called to Awaken the Laity series⁷⁶

Discipleship Training 1: Foundations of Discipleship Training

In the first book, we will learn the basic training patterns they must practice daily. We will learn how to daily read the Word and pray. We should not forget even for a moment that keeping up intimate fellowship with God by the daily reading of the word and prayer has a deciding effect on our discipleship training and spiritual growth.

Lesson 1: My Testimony and Confession of Faith

Lesson 2: Daily Encounter with God

Lesson 3: Quiet Time (Meditation of the Word of God)

Lesson 4: The Living and Active Word of God

Lesson 5: What is a Right Prayer?

Lesson 6: Answers to Prayers

Discipleship Training 2: My Unshakable Salvation

In this unit we will focus on the truths of salvation through the threefold relationship between the gospel, doctrine, and daily life. The contents in the following pages belong to the essence of the Christianity and thus are vital to the Christian walk. Each hour of study should overflow with deep gratitude and grace to obey as the living water sprang forth from the rock that Moses struck. Let the Holy Spirit open your heart with the Word and do the work of creating new things in you. Let the power of the Word knock on your heart without ceasing.

Lesson 1: Authority of the Bible

Lesson 2: Who is God?

Lesson 3: Who is Jesus Christ?

Lesson 4: Trinity

Lesson 5: The Fall of Humanity and its Results

Lesson 6: The Death of Jesus Christ

Lesson 7: The Resurrection of Jesus Christ

Lesson 8: The Coming of the Promised Holy Spirit

Lesson 9: Rebirth

Lesson 10: What is Faith?

Lesson 11: Righteousness through Grace

Lesson 12: The Holy Spirit in Us

Lesson 13: Sanctification of Believers

Lesson 14: The Second Coming of Jesus Christ

⁷⁶ Oak, John H. *Call to Awaken the Laity series: Discipleship Training*. Vol. 1, 2, 3; *Leadership Training*. Vol. 1, 2, 3 (Seoul, DMI Press, 2005).

Discipleship Training 3: Becoming a Little Christ

The central focus of this unit will be that the children of God must be equipped with the holiness and character that reflect their new status. We should not stop at merely learning a theory. Instead what we learn should become part of us, renewing and changing our character. Become clay to be molded in the hands of the Holy Spirit.

- Lesson 1: Life of Obedience
- Lesson 2: Responsibility to Serve
- Lesson 3: Life that Testifies Christ
- Lesson 4: Person of Edifying Speech
- Lesson 5: Spiritual Growth and Maturity
- Lesson 6: Life of Purity
- Lesson 7: Christian Family Life
- Lesson 8: Trials and Spiritual Character
- Lesson 9: The Sovereignty of Christ
- Lesson 10: Stewardship
- Lesson 11: Spiritual Warfare
- Lesson 12: New Commandment: Love One Another

Leadership Training 1: Key to New Life: Holy Spirit

Jesus' disciples had to wait for the empowerment of the Holy Spirit to carry on their ministry. They could not leave Jerusalem. This is still a very important principle for lay leaders in training. There is no doubt that the Holy Spirit is granted to the believer as a gift. However, we can easily overlook at the fact that the Holy Spirit is, indeed, the key to having a character and lifestyle fit for Christ's disciple. Not everyone who receives the Holy Spirit becomes a spiritual person. A spiritual person is the one who follows and lives by the Spirit. An exemplary life of the Holy Spirit is portrayed in Romans 8. If you are training to minister especially with the Word, you must live a life led by the Holy Spirit. You must discover the potential and power of the new identity in Christ and also learn that this is possible when you live a life led by the Holy Spirit.

- Lesson 1: No More Condemnation
- Lesson 2: Spiritually Minded Person
- Lesson 3: Dying to the Flesh
- Lesson 4: Heirs to the Suffering and Glory
- Lesson 5: Two Promises
- Lesson 6: Unbreakable Relationship

Leadership Training 2: Church and Laity

This volume focuses on changing the perception of our self image and of the church. After our conversion, it is important to learn and understand the relationship between church and the laity. Healthy understanding of self image will lead into a proper

understanding of the doctrine of church. Your perception toward church will heavily depend on how you perceive yourselves as member of that church.

Lesson 1: What is Church?

Lesson 2: Purpose of Church: Worship

Lesson 3: Purpose of Church: Training

Lesson 4: Purpose of Church: Witnessing

Lesson 5: Qualification of a Disciple: Total Dependence

Lesson 6: Qualification of a Disciple: Witness

Lesson 7: Qualification of a Disciple: Servant

Lesson 8: Members and the Body of the Cooperative Ministry

Lesson 9: Royal Priesthood

Leadership Training 3: Small Group and Leadership

The third volume will explore in depth how lay leaders can lead a small group effectively. Understanding the small group environment, and teaching methods are key in developing effective and creative small group leadership. After obtaining these tools, we will practice and be evaluated to enhance our small group leading skills.

Lesson 1: Leading Environment of Small Group Bible Study

Lesson 2: Small Group Bible Study and Leadership

Lesson 3: How to Lead a Small Group Bible Study

Lesson 4: Inductive Bible Study Practice (1): Observation

Lesson 5: Inductive Bible Study Practice (1): Interpretation

Lesson 6: Inductive Bible Study Practice (1): Application

Lesson 7: Leading Inductive Bible Study

Lesson 8: Internship and Evaluation

Lesson 9: Practice and Evaluation

One to One Discipleship Training⁷⁷

One-to-One Disciple

As we care for the growth of each individual, we emphasize the importance of having a healthy relationship with a church which is the body of Christ, and also the social responsibility that a trained disciple must adhere to.

Lesson 1: Encounter: Jesus Christ

Lesson 2: Fellowship: The Theory and Practice of Quiet Time (QT: Meditating the Word)

Lesson 3: Growth: One-to-One Discipleship Bible Study

Lesson 4: Assurance of Salvation

Lesson 5: Attributes of God

⁷⁷ Youngjo Hah, *1:1 Disciple* (Seoul, Tyrannus Press, 1989).

Lesson 6: Word of God – The Bible
 Lesson 7: Prayer
 Lesson 8: Fellowship
 Lesson 9: Witnessing
 Lesson 10: The Spirit-Filled Life
 Lesson 11: Temptation
 Lesson 12: Obedience in the Christian's Walk (Life)
 Lesson 13: Ministry
 Lesson 14: One-to-One Training Method

Jesus Christ the Only Savior (New Members Class)⁷⁸

One-to-One Disciple

The New Members' Class, to help in the reasons mentioned, has opened its doors and is waiting for you. If you utilize this program effectively, you will be able to increase your understanding of the Word, confirm or receive salvation, and to deal with problems that may arise in your walk of faith. By this, you will be able to understand our church on a more significant level and thus will love the church. Lastly, you will be able to enjoy fellowship through the sharing of Christ's love with those whom you have met here. If you attend this program, we would like to encourage you to attend this program for the duration of the five weeks consistently. And after completion of this program, you will automatically be assigned to a small group (Oak 2005, 5).

Lesson 1: Jesus Christ the Only Savior
 Lesson 2: What is Faith?
 Lesson 3: Christian Life
 Lesson 4: The Bible
 Lesson 5: Church

Jesus People⁷⁹

Part 1: Power of the Cross
 Lesson 1: What is the Power of the Cross?
 Lesson 2: The Power Revealing the Sin
 Lesson 3: Do not judge Others
 Lesson 4: God's Grace
 Lesson 5: Assurance of the Blessing

Part 2: Rejoicing of Repentance
 Lesson 1: Punishment for Sin
 Lesson 2: The Power Overcomes Sin

⁷⁸ John H. Oak, *Jesus Christ the Only Savior* (Seoul: DMI Press, 2005).

⁷⁹ Ki Sung Yu, *Jesus People* (Seoul: KMC, 2006).

Lesson 3: Repentance and Confession

Lesson 4: Chance to Repent

Part 3: Jesus Christ Abiding in Me

Lesson 1: I Will Abide In You

Lesson 2: We Are Not an Orphan

Lesson 3: Evidence of the Holy Spirit (I)

Lesson 4: Evidence of the Holy Spirit (II)

Lesson 5: Evidence of the Holy Spirit (III)

Part 4: I Die and Jesus Lives

Lesson 1: Why do Christians fall?

Lesson 2: Diehard Self-Esteem and Unready Christians

Lesson 3: My Ego Was Dead

Lesson 4: I die and Jesus lives

Lesson 5: Death and Victory

Part 5: A Disciple Being Full of the Holy Spirit

Lesson 1: Two Revivals Emerging in This Era

Lesson 2: Promise for the Power of the Holy Spirit

Lesson 3: Holy Spirit Given to Those who Ask

Lesson 4: Holy Spirit Given to the Obedient

Lesson 5: Fullness of the Holy Spirit and Total Obedience

Part 6: Voice of Shepherd

Lesson 1: Obedience More Important than Enthusiasm

Lesson 2: The Reasons Why We Do Not Listen to God's Voice

Lesson 3: The Ways to Listen to God's Voice

Lesson 4: How to Listen to God's Voice Well

Lesson 5: When You Cannot Listen to God's Voice

Part 7: Living in Prayer

Lesson 1: Why We Need to Pray

Lesson 2: Prayer and the Experience of God

Lesson 3: Prayer and Spiritual Warfare

Lesson 4: Prayer and Temptation

Lesson 5: Prayer Results in Miracles

Part 8: Living with Faith

Lesson 1: Are You Living with Faith?

Lesson 2: Why Should We Live with Faith?

Lesson 3: How to Live with Faith

Lesson 4: Living without Anxiety

Lesson 5: Overcome Obstacles through Faith

Part 9: Living with Hope

Lesson 1: Perspective on Death

Lesson 2: Perspective on Heaven

Lesson 3: Hope Maintaining the Foundation

Lesson 4: God's Kingdom that is coming

Lesson 5: Hope and Mission

Part 10: Person Living with Love

Lesson 1: Is Love the First Priority?

Lesson 2: Is Love A Condition for Salvation?

Lesson 3: Love Others with Jesus' Love

Lesson 4: Principles of Love and Blessing

Lesson 5: Church and Love

Part 11: Victory in Spiritual Warfare

Lesson 1: The Identify of Satan

Lesson 2: What is the Spiritual Warfare?

Lesson 3: Where does Spiritual Warfare occur?

Lesson 4: The Ways for Victory in Spiritual Warfare

Lesson 5: The Armor of God

Part 12: Mission of Outreach

Lesson 1: Is the Outreach difficult?

Lesson 2: Spiritual Status of the Church

Lesson 3: Spiritual Status of the Unchurched

Lesson 4: Evangelism and Spiritual Warfare

Lesson 5: You are a Missionary

Growing Disciple and Assuring Disciple⁸⁰

Disciple with Assurance

Lesson 1: Bridge to God (1 John 5:11-12)

Lesson 2: Foundation of Salvation (1 John 5:13)

Lesson 3: New Life (1 Peter 1:23)

Lesson 4: The Bible (2 Timothy 3:16)

Lesson 5: Prayer (Phil. 4:6-7)

⁸⁰ Sam Ji Jung, *Growing Disciple and Discipling with Assurance* (Seoul: Jaja Press, 2000).

Growing Disciple

Lesson 1: Assurance of Salvation

Lesson 2: Blessings of Salvation

Lesson 3: Christian's Status and Levels

Lesson 4: Recovery from Sin

Lesson 5: Christian Life

Lesson 6: Healing the Wounded Heart

Lesson 7: Self-esteem

Lesson 8: Transformation and Mature

Lesson 9: Training to be a member of Community

Lesson 10: Church

Lesson 11: Worship

Lesson 12: Spiritual Warfare

Lesson 13: Sharing and Serving

Lesson 14: Offering Life

Lesson 15: Discovering my ministry

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